

Anima Diversion

ON
GEORGE WHITEHEAD'S BOOK,
Falsly stiled
[Innocency Triumphant.]

WHEREIN
He, and his Abettors, are Proved Guilty of Con-
tempt of the Person of Our Blessed Saviour,
the Holy Scriptures, and Governours,
Perverseness and Falshood.



ALSO
George Whitehead's Charge of Sedition, Malice, and Impu-
dence, on F. B. Proved on Himself and Abettors.

Act. xxiv. Ananias the high-priest, with the elders, and with Tertullus, who
informed the governour against Paul, — began to accuse him, saying, — We
have found this man a pestilent fellow, and a mover of sedition.

Act. xxi. 2. Then the high priest, and the chief of the Jews, informed him against
Paul, and besought him, — And desired favour against him.

Rev. xviii. 6, 7. Reward her (i. e. Babylon) even as she rewarded you, and double
unto her double, according to her works: in the cup which she hath filled, fill to
her double. — How much she hath glorified her self, and lived deliciously, so
much torment and sorrow give her: for she saith in her heart, I sit a queen, and
am no widow, and shall see no sorrow.

L O N D O N,
Printed for John Danton, at the Raven in the Poultry, 1694.

The INTRODUCTION.

Although *Moses* was endued with a more than ordinary Meekness, yet when he spied an *Egyptian* smiting an *Hebrew*, he slew the *Egyptian*; But *G. W. &c.* manifest themselves of a contrary Spirit, by espousing the *Egyptian* Spirit in them, who smite the *Hebrew*, viz. *George Keith, &c.* as is evident by their so blaming *G. K. &c.* and endeavouring to excuse and cover them, who in their cruel *Egyptian* Spirit, have cast them out of their Synagogue. Now can any true *Hebrew* behold this, and keep silence for fear of the power of the Task-masters of *Egypt, G. W. &c.*? No sure, the great kindness of our Lord Jesus ought to engage us to own and love them, who own and love him; therefore I think it's our duty to love and own *G. K.* and his Testimony, and according to the Example of *Moses*, smite the *Egyptian* Spirit (in his Opposers) and not as *G. W.* hath done, smite the *Israelite*, and deliver the *Egyptian*, for that about which *G. K.* strive with this *Egyptian* Spirit, is not about Womens Meetings, or Forms of Marriages or Words (they are but Hay and Stubble in comparison of this *G. K.* strives for) although these Forms might be useful as Souldiers Colours to shew whose or what Regiment they belong to) *G. K.* strive for the Faith in our for ever blessed Lord Jesus his outward and Personal Appearance, and cruel and ignominious Sufferings and Death, he for our sakes indured, inasmuch that the *Centurion* confessed, *Truly this Man was the Son of God*: A plainer Confession to him, than *G. W. &c.* do make, for his distinguishing between Christ, and him that was Crucified, is contemptuous to the Testimonies of the four Evangelists; for they all bore witness to him; that Person Jesus of *Nazareth*, to whom *G. K.* also bears witness; and this his Testimony is rejected and opposed by this *Egyptian* Spirit in *G. W.*'s Brethren, which he abets, and which I think it my duty to testify against, and to own *G. K.* and his Testimony for our Lord; and therein I do not undervalue the Light within, but own it as of, or from Christ, which if it be greater than *John*, yet is but a subservant Ministration to him, (*i.e.* Christ) and as *John* says, *I am not he*, but pointing to Jesus, *Behold the Lamb of God*. And as *Paul* laid of the Law, so may I lay of the Light, *Do we make void the Light, God forbid; nay, we establish it*. For as there were those who endeavoured to bring the Believers into bondage to the Law; so now there is a Spirit at work, which under pretence of advancing the Light of Christ, would advance it self in the Throne and Judgment-Seat of Christ, which Spirit seems to be that described *2 Thess. 2. Who exalteth himself above all that is called God*. Also this Spirit hath drawn some to a neglect of supplication to God, perverting and causing the Scriptures to be mis-understood, because it's said, *The Sacrifice of the Wicked is an Abomination to the Lord, &c.* But I take it not to mean that People should neglect Praying to God, but rather that they should avoid Sin, that so their Prayers might be more acceptable: and I think those who often confess their Sins in true Humility and Sincerity, are more acceptable than the proud Pharisee,

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Pharisees of our Age, who never make such acknowledgments, but upbraid those who do: This Spirit having advanced it self above the Scriptures, presumes to make Orders for People to conform to as the Ordinances of Christ, and to exalt it self above the Light in the particular Members of their Society, as they termed it *the Universal Spirit in Men and Womens Meetings*; and this Doctrine is published that *all the Faithful were or must be of one Mind and Judgment*, thereby excluding those who conformed not to their Orders from being of the *Faithful*; and so set themselves or their Spirit, above the Light in others, and that to be but their Clark, to say *Amen* to their Spirit. And further say, *the Light is Christ*, and ascribe the Power and Offices of our Lord Jesus to that. Also this *Egyptian Spirit* strive with *G. K.* because he preached *Christ without as well as the Light within*: therefore they charged him for preaching *two Christs*, which false and blasphemous Charge *G. W.* covers over with saying, it's not two Christs but one; but his Paint or Plaster will not cover them, for by their charging him as preaching two Christs, they have discovered their Contempt to Christ's outward Appearance and Suffering, as them in *Barbadoes* did their blind Obedience, by giving up their whole concern, *Spiritual and Temporal*, as in *Babel's Builders*, &c. may more largely be seen. For that Christ which they so cruelly smote him for Preaching, is the same as *G. W.* &c. hath so contemned. And *G. K.*'s Testimony to, and of this Jesus, and also to his Light, I am refreshed in, as *Elizabeth* was at the Salutation of *Mary*: and I think it's the Duty of all *Christian Snuffers* to own him, and his Testimony and be concerned as Good *Nehemiah* was, because the City of his Father's Sepulchre lay waste, but behold heres greater cause to be concerned; for the foundation of the Prophets and Apostles, is endeavoured to be undermined: consider the Example of good Old *Tobit*, who although all his Brethren did eat of the Meat of the Gentiles, but (said he) *I kept my self from eating*. I mind you of these good Examples to stir up your Minds by way of remembrance, fearing some are reproveable, as the Church of *Thyrea* was, in suffering the Woman *Jezabel* to teach and seduce, to commit Fornication.

For further proof of *G. W.*'s Partiality, and Contempt of our Lord Jesus, I shall here insert some of *G. K.*'s Doctrines, which *G. W.*'s Brethren opposed, and about which chiefly the Difference was, which *G. W.* represents but as pretended Fundamentals, for says he, *About some Fundamental Doctrines, as is pretended by our Party*. Now *G. K.* affirms, *That Christ is in Heaven in his glorified Nature of Man, Body and Soul, God and Man both, the same he had on Earth, only changed in Condition and Manner*; but *is not every where*. And that we ought to believe in Christ without as in Heaven, as well as Christ within. The Light which we do not see up without the Man Christ Jesus without us, and what he did and suffered for us, and his Mediatorship in Heaven.

Now *G. W.* canst thou say by the Spirit of Righteous Judgment that (as thou fairly affirmest) is given thee from the Lord, That these Foundation Doctrines of Christian Faith be but pretended Fundamentals, and yet hast the Face to say, *The Woman's Marriage be set up and ordained by Christ*; &c. for shame let not an accursed Babylonish Garment be so goodly in thy Eyes, to cause thee to rob our Lord Jesus, to deck your Image, and hide *G. F.* &c. contempt of Christ: For if these Doctrines of *G. K.*'s be true (as I believe they are) then *G. F.* did

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ill, for he opposed Christ being in Heaven without the Saints, as to his Bodily Presence: and one says, *He is in Heaven with a Spiritual Body. that Person Christ is Personally absent from Believers*, pag. 135. G. F. answers side-long as his usual manner is, neither to affirm nor deny, but says, *You are absent from Christ, but he is not absent from the Saints*; also his reprobating one for saying, *he is saved by Christ without him*. All plainly shew his Contempt to the Person of Jesus, and manifest that your Spirit cannot be the Spirit of Christ; and whatsoever you may pretend to *own and confess*, yet you prefer your own Spirit (under pretence of the Light) before our Lord Jesus.

Also, G. W. &c. by their own Doctrine, (as well as their Practice) are chargeable with the Errors of them in *Pennsylvania*, for you say *all the Faithful are or must be of one Mind and Judgment*. Now if these in *Pennsylvania* were not Faithful, he should have testified against them, which he hath not, but on the contrary, blame G. K. and thereby own them. So he must either disown this Doctrine, or own himself to be of the same Mind and Judgment with them. Also their Laws that they have made in *Pennsylvania*, that whosoever carry himself abusively to a Magistrate (themselves S. J. and A. C.) shall pay no less than twenty Shillings: but them that speak prophanely of Jesus Christ, to pay but five Shillings. By the difference of Prices they set, it may be discerned how they preferred their own Honour before the Honour of our Lord Jesus.

Also G. W. in order to cover his Brethrens Wickedness, in charging him as Preaching two Christs, says, It's not two, but one Christ. But speak plain Language, George, that is it you pretend to, and contend for, but I fear be defective in, do you mean that one Christ as G. K. says, *Is in Heaven, God and Man, Body and Soul, the same he had on Earth, which is not every where*? Or dost thou mean that Spirit that thou wast guided by in thy Judgment six 4, and other thy false and wicked Works; for the Scriptures do testify not only to one God, (but also) *and one Mediator between God and Man, the Man Christ Jesus*, 1 Tim. 2. 5. Now your Notion represents God as Mediatour and Intercessour to himself, as further appears by G. W. so faint assent to the Ascension of Christ, says G. W. *It's not questioned by us*. No, the Scriptures are so plain and full therein, that you dare not; but your faint assent gives cause to question whether you believe it as a real *Fundamental Doctrine*; for as there have been too much stress laid by some, on the Belief of his outward Appearance and Sufferings; so also there hath been an extream gone into by others in undervaluing those great and high Mysteries of our Lord's Birth, Sufferings, and Ascension, and Mediatourship; and I believe G. K. hath and will be instrumental to deliver and preserve many from that Error: and it's of the Lord to stir up G. K. to Preach the ancient Gospel; and there is as much need of that among Friends as there was of the Preaching Christ's Inward and Spiritual Appearance among other Perswasions formerly. And truly many of them whom G. W. &c. have condemned for *deniers of Christ*, &c. by their Lives and Testimonies, have made a more acceptable Confession of Christ's being come in the Flesh, than G. W. &c. For I have lately read a Book (but 184. Price Bound) entituled, *Self-Resignation* by J. Worthington (a Parish-Preacher) which hath more Profitable and Practical Christianity in it, than G. F.'s *Great Mystery*.

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of 400 Pages in Folio: and I fear that it's to avoid contradicting or interfering with G. F.'s Doctrines G. W. &c. do strain and pervert Words more than other ways he would do (G. F. or his Spirit having been so highly extoll'd, even to adoration, and as their Father in God, But *whoever loves Father or Mother more than me (saith our Lord) is not worthy of me*) Therefore they who condemn them Fundamental Doctrines that G. N. asserts, turning them pretended Fundamentals, do thereby give cause to suspect them but as pretended owners of *Jesus, born of the Virgin Mary, to be the very Christ of God.*

And although some things in these following Animadversions may be hard to be born by some, yet I desire them not too hastily to exalt themselves into the Seat of Judgment, but remember that is our Lord Jesus his place: And that *Jeremiab* was falsely accused for falling to the *Chaldeans.* And I intend not to burden any, but rather ease some oppressed ones. And although some of the matters mentioned, be Personal Differences, yet being matter of Evil Fact of G. W. &c. and I having certain knowledge of them, I chose to produce them for Proofs of my Charge against G. W. &c. rather than others more remote, for we have not to do with G. W. &c. as men, but with the Infallible Spirit of Christ, which they pretend to be guided by; and that it's not they but Christ by or through them that speaks and acts. For G. F. says, *They have the Infallible Judgment to judge Persons and Things,* pag. 5. And being charged for saying, *he was Christ,* although he deny it, yet he implicitly owns it, saying, *Christ in the Male and in the Female, if he speak he was Christ, &c. but he did not speak as a Creature he says,* 299. Hereby implying that it was not the Person G. F. (but Christ by or through him) that spoke, and by their thus highly deifying their Actions, gives occasion for their Publication, and me to be the Judge in some Circumstances, that by the Fruits they bring forth, the Impartial Reader may judge what Spirit they G. W. &c. are guided by, and therefore also what I use their own Names and terms of Bitterness to frequently, because I would (and do think) have fully proved the Charge against G. W. as in the Table page, and put a stop to that *TALKATIVE* wicked one G. W. he having *testified the wicked, and condemned the just, is an abomination to the Lord.* And I rather chuse to be of *an humble mind with the lowly, than divide the Spoil with the Proud.* And I see no reason to the contrary, but that there is as much need of our Confession of our Sins now, according to the Example of *Nebuchadnezzar and Daniel,* as there was for them in their times. Although I do believe the Spirit of Christ is in it self Infallible, and that Perfection ought to be desired after, yet couldst not self to be an imperfect fallible Sinner. Although I have not ability to discover the depth of the Mystery of Iniquity that is in the Spirit of G. W. &c. yet herein is so much thereof discovered to the single impartial Eyes, that they may see, and lay Death is in the Pot, O man.

For Proof that G. W.'s Spirit is not the same that the Prophets had, I insert their humble Confessions, and G. W.'s proud Pharisaical Brag.

Exo. 9. 6. Our Iniquities are increased. G. W.'s pag. 456. O Lord, thou hast
Exo. 10. 1. Our Trespases are gone into Hea-
 vendued me with a Christian Spirit and
Exo. 10. 1. and my Fathers House
 have sinned. Dan. 9. 5. We have sinned
 and done wickedly. for the glory of thy Truth, &c.

I desire the Prosperity of Truth, and the Friendship thereof.

T. C.

Anima dversions

ON

GEORGE WHITEHEAD's BOOK,

and *Falsly* styled

[Innocency Triumphant.]

I T was foretold, That *false Prophets should come*; and one Mark to know them by, is, That they *despise Governments* and are not afraid to speak evil of *Dignities*. Such a Spirit hath so far prevailed on some, that they have not been afraid to speak contemptuously of our Lord Jesus's Personal Appearance, as testified to in the Four Evangelists, and in the Acts: And (I had almost said) to Bewitch'd G.W. that he joyns with them, by endeavouring to cover and excuse such Contempts; and some others have joyned hands with him, to strengthen his wicked Work, endeavouring to excuse themselves with a few good Words, as *Hail, Master, with a Kiss*; or like that Son, who, when his Father bid go work in the Vineyard, said, *I go, Sir; but went not*. It's this contemptuous Spirit, crept in, that I oppose and contend against in the following Observations; and not for an empty, dead, lifeless Body, as *Joseph* wrapt in Linnen Cloth, and laid in the Sepulchre; nor such a Body, as the Angel did contend with the Devil about, the Body of *Moses*; but it's the living and for ever blessed our Lord, *Jesus of Nazareth*, as having the Fulness of the Godhead bodily in him; who, after his Resurrection, shewed his Hands and Feet (which had been cruelly pierced) to his Disciples; to whom also *John* bore Testimony, which they had heard, and seen, and handled; of the Word of Life, which was made Flesh: I say, it's this Jesus I contend for, and believe to be the Christ of God, and whom G.W. and his Abettors condemn with the terms of *Body, It, That, Flesh and Blood*, of our *Nature, Earthly, Perishing, and Garment*: Degrading him, as the *Inquisition*

do those they Condemn, before Execution ; they represent them to the People in some contemptible Garb. And if *Peter* had preach'd Christ's Person under such contemptible Expressions, and divided that Person from Christ, and preach'd him, *as within them, the only and principal Chief, that admits of no other*, and termed him, *our Garment*, saying, *We can never call That Christ, (as those do, whom G.W. espouses,) this would have been much more acceptable to the Priests and Rulers of the Jews who killed him : nay, it would have excused them ; for they laid Hands on him G.W. &c. term Vail, Garment, Flesh and Blood, and crucified him, (for they could not touch the Anointing, the Godhead Life.)* So that, by your Doctrine, they did not lay Hands on, nor kill Christ, only the Garment that he was in ; the Chief Priests would have been glad of such Ministers, when Our Lord own'd himself to be the Son of God.

Nor need the Apostles have suffered Beating, nor would the Rulers have been filled with Indignation against the Apostles, had they divided Christ from the Person, or Man Jesus, whom they crucified. That had not brought his Blood on their Heads. Nor the Charge, That they denied the Lord of Life, and chose a Murderer, was not true ; for it was the Man, or Person, Jesus, they refused ; and the Man, or Person, *Barrabbas*, they chose.

And it's this Person, Jesus, *G. Whitehead, &c.* undervalues ; as *J. Coal* says, *If Faith be exercised on a Personal Being of Christ, it's exercis'd on Imagination.* Also, to invalidate his Personal being a Saviour, *J. Coal* brings the Prophets Saying, *of the Lord alone being a Saviour, and none besides him.* Which Sayings were not intended as opposing Jesus being the Saviour, but in Opposition to the other Gods of the Nations, or other unlawful Means that *Israel* had used, to save or deliver them from Dangers.

And most of those Terms used in Scripture, to set out the Power, Greatness and Worth of our Lord Jesus, are by them wrested and used to undervalue his Person, in order to advance the Light within ; which I would not undervalue, but do own to be of or from him, who is the Fountain. For *John Baptist* did not deny Christ, in saying, *I am not he* ; yet he had as great a measure of the Light as any in this Age, and was, by a Sign, directed by the Holy Ghost to the Person of Jesus : also he directed his Disciples to the Man, or Person, Jesus, as the *Lamb of God*.

Therefore that Spirit that speaks contemptuously of him, the *Scriptures*, and *Governours*, is not the Spirit of Christ ; let it appear as an Angel from Heaven, it is not to be believ'd, although they may pretend Scripture for what they say : For it's not the Work of the Spirit, to oppose Scripture against Scripture ; to contradict one another, as they do,

do, who divide Jesus his Person from Christ ; but as *John Baptist* said, *he who hath the Bride, is the Bridegroom, and himself but as the Friend of the Bridegroom*, said this great, but humble Servant of Christ ; and our for ever blessed Lord Jesus, being invested with the Titles of *the Son*, and *Christ of God*, and so died and ascended : how durst any separate or distinguish Christ from him, divesting him not only of his Titles, but of his Dignity and Offices of *Saviour* and *Intercessour*, of whom it's said, *Thou hast loved Righteousness, and hated Iniquity, therefore thy God hath anointed thee above thy Fellows*, Heb. i. 9. Here is surely some Person concerned besides the Almighty *Jehovah*, being the Anointed as well as the Anointing : Also Heb. 5. *Who in the days of his Flesh, when he had offered up Prayers with strong Crying and Tears to him that was able to save him from Death, was heard in that he fear'd, yet learn'd Obedience by the things he suffered*. Surely the Almighty could not learn obedience, but it was that Person, our blessed Lord Jesus, in whom dwelt the fulness of the Godhead bodily, to whom *G. W. &c.* give those low terms to make way for their divesting him of the Power and Office of *Saviour*, not allowing his Personal Obedience to have as great influence on our being made righteous, as *Adam's* Personal Disobedience had on our being made Sinners : I say again, it's this contemptuous dividing our Lord Jesus from Christ, ought not to be (he being invested therewith) no more then when a Woman is married to a Man, she is thenceforth denominated by his name, and no more bears the name of the Family she came of, but of him she is joyned to, and they are said to be one, yet have distinct beings ; so had our Lord Jesus, when he said, *he was in the Father*. And this contempt to him, and invalidating his Personal Being and Sufferings, and other unchristian expressions of contempt to Governours and Ministers of other Perswasions, and those contemptuous Expressions and undervaluing Questions about the Scriptures, ought to be testified against ; and *G. W.* also for endeavouring to excuse and cover them, who is herein proved guilty of Untruth, Partiality, fraudulent Evasions, and false Covers for them evil Speaking against Dignities, proving himself guided by a false Spirit : And if the ruling party among the *Quakers* do not deal with him as they have by other Offenders in less matters, (nay, but for suspected) then they prove themselves Respecters of Persons in judgment, which is abomination to the Lord ; and they shew themselves to be those who strain at Gnats, but can swallow Camels.

I have here following taken notice of but some of *G. W's* wickedness, that by the Fruit he brings forth, you may be capable of judging into what Root he is grafted; and I am so well satisfied that his Spirit is not the Spirit of Christ (nor he) as he falsely pretends a constant Servant of Christ,
that

that I do now in coolness, and not in heat or passion, give him and his wicked Abettors that advantage to improve their interest and power therewith (*i. e.* the Spirit of Christ) against me, that I may end my days in Infamy, as an Example to others, if his Spirit be that of Christ's, I submit my self to the mercy of God, in and through Jesus Christ in Heaven without me (not excluding his Light or Spirit within by Faith, as the effect of his mercy and goodness, who is able to deliver me, as he hath done from many dangers.) And I am not ignorant of the many disadvantages I am under, considering the Spirit and Person I am engaged with, yet can no more fear him then *David* did *Goliath*, although in *Pride, Malice and Subtily* I know he exceeds many others, (as *Goliath* did in bulk and height) besides, his natural and acquired parts I pretend not to equal; but our blessed Lord Jesus is ascended above all that, and hath all Power, and it's for Him and Truth against *Falshood*, I contend, and in whom I trust to be preserved from the *Pride and Envy* of all such *Lo here's,*

And as for *W. C.* and others concerned in prosecuting the Indictment against *F. B.* for *defamation and sedition*, and Printing without Licence, are not they as much deserving Indictment, who frequently Prints without Licence? But what Licence have you to Print without Licence more then he? or wherein is it deserving Indictment in him, and not in you? also for *Sedition and Defamation*, you are more guilty than he. Therefore who art thou, *W. C.* &c. who condemnest another, and dost the same thing? are not they inexorable in this matter, and breakers of Christ's Command in *not doing as they would be done by?*

And for *G. W.*'s fallacious Evasion, pag. 11, 12. about *J. P.*'s saying *We can never call the Bodily Garment Christ*; observe *G. W.*'s partiality, first *G. W.* in *J. P.*'s stead, uses the word *He*, and saying, *What if J. P. said, he would not call the Bodily Garment Christ.* *G. W.* uses the word *He*, when as *J. P.* says *WE*, which is them as well as him; but *G. W.* to cover it, puts it *HE* as if *J. P.* spoke only in behalf of himself, as a private or single Person. Also *G. W.* passes by and takes no notice of *J. P.*'s word *NEVER*, on which is the main force of *F. B.*'s proof; and therefore *G. W.* drop'd both that word *Never*, and chang'd *J. P.*'s word *We* into *He*, this is like feigning the word *only* into *W. S.*'s contempt of them that *Preach Christ as in Heaven without them*, to this they add the word *only*. Also as to that passage of *J. P.*'s denying Jesus's Person to be Christ. *G. W.* in his 11th. pag. to cover and excuse that contempt, adds, as *J. P.* meaning that is the intire Christ, or in the first place says *G. W.* *He explains his own Words*; but no such explanation follows the words of *J. P.*'s as I see; but unless *G. W.* can produce any that had asserted or querid to *J. P.* whether the *Bodily Garment* or *outward Vessel*, were the intire, chiefly, or in the first place, Christ,

Christ, then there had been some excuse or pretensions for *I. P.*'s so affirming; but being no such Assertion nor Query as cause of *I. P.*'s so saying, it's evident it was intended to undervalue our *Lord Jesus* his Person as Body and Soul living, neither are such distinctions in Scripture (as *I. P.* makes) since *Jesus* his Incarnation, but by him made in order to his contempt, which *G. W.* would by his partiality in changing and leaving our words, cover and excuse.

It's not my intent to charge the *Quakers* in general (but *G. W. Whitehead* and his Abettors) for there are Thousands amongst them whom I believe are true Friends to this Government, and that make Conscience of their ways. And for the foul terms used, they be *G. W.*'s own, given by him to *F. Bugg*, and others, and therefore returned back to him. But who ever oppose and detect *G. W.*'s Pride, Envy and Falshood, are under great disadvantages, because he hath the help of a common Stock to defray the Charge, &c. and having Correspondents not only in *England, Scotland, Wales and Ireland*, but most inhabited parts of *America, Holland and Germany*, to which places they can dispose of considerable quantities of Books, if but two to each Meeting, thereby putting the Charge on others, and ease themselves, and thereby vent and vend their Pride, Envy and Slanders, pretending it's for the Service of Truth, having ordered that one or two of a sort of Books, as they say, be for the Service of Truth be for each Meeting, and ordered them to be read, that I know none have the like correspondency, but the *Jews, the Jesuits*, and They; but for others Books that discover *G. W.*'s, Pride, Envy and Falshood, they are reputed as Contentions and Animosities, and the Authors as Enemies to Truth, that it's hard to get any of them to read one, they be so Ear-bored to *G. W.* &c.

And as the Wolf, getting on Sheeps cloathing, does not thereby prove himself a Sheep, no more doth *G. W. Whitehead*'s painting himself with good Names, and his detraction, implacable, malicious Characters and Falsehoods against *F. Bugg*, prove him, *G. Whitehead* the better Christian: For if *F. Bugg* were as black a Devil incarnate as *G. W.* prints him to be, yet notwithstanding *G. W.* may be a white Devil, which some think the worst Devil of all; and *G. W.*'s labouring so much to slander and defame *F. B.* is more like a cunning Stager or Jugler than the Fruits of a Christian Spirit, for that lays aside all Malice, Evil Speaking; but *G. W.* contrary thereto, uses them as his chief Armour and best Weapons to defend his Wolfish Nature, by which he would devour them that oppose and discover his Pride, Malice and Falshood. But it may be objected against me, Why then do you use the same method against *G. W.* I Answer, He pretends to be a *Constant Servant of Christ*, and making him, i. e. *Christ*, the Author of his Wickedness, as in his *Judgment First*,
says

says *W.* I find my Spirit moved by, and in the tender long-suffering Spirit of Christ. Also in his proud Pharisaical Brag, says *G. W.* O Lord, thou hast indued me with *THE* Spirit of Righteous Judgment, and raised me up in defence of thy Gospel. I say that People may not be deceived by *G. W.*'s fair, but false Pretences and good Words, to think him to be what he proudly and falsely says he is; and therefore am I concerned to unmask him, and pull off the Sheeps cloathing of good Words, that his Wolvish Spirit and Nature may be laid open, and not be as a covered Pit of Destruction for honest People to fall into, the which is already done in a small Tract, entitled, *The Man of Sin discovered, &c.* For I have not been concerned in Print for about this twelve Years, nor should I think now, had not I apprehended great Cause, first by their complaint to the Secretary of State, and Indictment against *F. B.* as one seditious and of ill consequence to the Nation; also insinuating the allowableness of going to Law in defence of Civil Rights. But seeing they pretend to be so exact, to observe the Commands of Christ, he said, *If they smite thee on one Cheek, turn them the other: If they take away thy Cloak, give them thy Coat also.* These are Civil Rights, yet Christ doth not incourage, but rather reprehend his Ministers from seeking to the Magistrate for defence: nay, see their own former Testimony, *R. H.* says thou dost allow of going to Law, which the Apostles did not: He was a Minister of Christ, and here (i. e. by allowing going to Law) thou shewest thou art none (i. e. no Minister of Christ) says *R. H.* Also *S. J. A. C. &c.* *G. W.*'s Brethren Preachers (being Judges also) how they Persecuted *G. K.* and his Friends at Law, and Fined them, those several Accounts, especially *G. K.*'s Tryals from *Pennsylvania*, are worthy to be taken notice of by all Christians. All these considered, do plainly shew how very inconsistent *G. W.* and others of his Brethren Preachers be with their former Pretensions, and renders their late Words and Acknowledgments not to deserve any Credit, & enough to clear *F. B. &c.* from *G. W.*'s Calumnies with all impartial men. These be *G. W.*'s own weights or measures he gives *F. B.* and therefore he is justly measured thereby himself: This was some cause of my now concerning my self, also being falsely charged by some of the High Priest *G. W.* his Spies, to have a hand, or be concerned in that fictitious Pillory, and they not contented with their own invented false Charge, but also sought for false Witness against me; nay, the Spies of the high Priest would not believe me, (when I solemnly told them I was not concerned, nor knew nothing thereof) which was very uncharitable and unchristian; this gave me occasion to more strictly view the Book, also *G. W.*'s Answer thereto. But I intend not to vindicate any thing *F. B.* has done amiss; but I observe what ill use *G. W.* makes of *F. B.*'s humble Confession, how like the Proud Pharisee he upbraids him, as his Fore-Father did the Publican, who was rather justified.

justified. And surely had G. W. been in the Apostles days, when he said, *In me, that is in my flesh, dwells no good thing*, i.e. G. W. might have inverted on him, and upbraided him as he does F. B. And had G. W. been in Balaam's place, I fear the poor Ass had fared much worse than he did, as is manifest by the envious terms he gives F. B. as *insolent Outrage, implacable Malice, furious Incendiary, like Judas, persecuting Apostate, Adversary, Impudence, Seditious, sence the Government and the Mobb against them, eagerly thirst after their Destruction.* With much more such implacable, malicious and false Accusations against F. B. plainly proving himself guilty of what he accuses F. B. i. e. endeavouring to incense the Government and Mobb against F. B. more especially his Charge of Sedition; nay, says G. W. *the very Nature and Tendency of his Work is Seditious.* Art not thou ashamed, G. W.? Who art thou, O man, who condemnest F. B. and dost the same thing? Rom. 2. See if thou canst not read thy own Condemnation, G. W.

But G. W.'s great Clamour and pretended Cause of Fury against F. B. is the feigned Pillory, which I confess was not well done; but the high Provocations by Hellish Names and False Abuses of G. W. to F. B. before this or any such occasion given, may some what excuse F. B. for Oppression may cause a wise Man to err: And let it be observed, that although F. B. does use the term *Quakers*, yet in the Title he expresses the Teachers and Leaders; now they are not the major part of the *Quakers*, therefore it ought not in charity to be taken, as meaning the whole Body of *Quakers*, although I confess the Charge is too general, and in truth I think it may please God to suffer F. B. to act that foolish thing, to try G. W. &c. their Spirits, as he did the Prophets to take a Wife of Whoredom, and go naked.

For although they pretend that as the great Crime of F. B. yet G. W. had rendred F. B. and four others worse than they do now, before they had this occasion; therefore it's but a fallacious cover or excuse for G. W. to vent his Envy, for the following were about twelve Years in Print before F. B.'s Pillory; as in G. W.'s Judgment Fix'd, he charges F. B. &c. with *cruel Envy, Scorn, Outrage, Madnejs, apostate Informers, treacherous Hypocrites, betraying Judas's, Devils incarnate, without Natural Affection, Dogs, Wolves.* All this and more in the compass of ten Lines, beside what is throughout the Book that is near 400 pages, and in the Title page the Persons Names printed at length, and there charged with *Persecuting Outrage, and called Apostate Informers*; this printed 1682. about twelve Years before this occasion, and about the time that the term of *malicious and persecuting Apostate-Informers* was so frequently given by G. W. and his Brethren in Iniquity and Preaching; it was when Informers were the most infamous and obnoxious of any men in London, especially to

the Mobb, but that was *G. W's*, &c. their time to manifest their implacable Malice, and how eagerly they thirsted after the Destruction of *F. B.* and four others, most of them being Trades-men, and as such their Credit concerned; nay, they represent the same five Persons as a Team of Devils, in pursuance to their former Name of *Devils incarnate*.

*Roger's Team, Crisp, Pen, Bullock and Bugg,
Dark Devil driven, Duncy Gods, desperately lug,
That are tied to the Tail of their separate Schism,
Popish Libertine, Heathen Judaism, Atheism.*

Also another of *G. Whitehead's* Brother Preachers, *John Field* in Print says to *T. C.* *That Innocent Paper was writ to tell others that knew thee not so well as thy Neighbours what thou art; and is it not pity but such should be better informed? for they may think thee to be that thou art not.* Also in other Printed Pamphlets of theirs, rendered as a Cheat, and accused for Stealing, and by *G. W.* treated as one that will sign or own any false thing for advantage: *If it be thy own (says he) how-ever it's Patronized by thee.*

Now all these Hellish Names and Terms of Infamy, given by *G. W.* &c. especially that of *Informers* in that time; also their implacable malicious Insinuations of *F. B's* may imply not only one who deserves, or hath been in (not only a feigned, but) a real Pillory, nay, to have deserved the Gallows also; these considered, let any impartial Man judge if they be not of worse Consequence, and more tending to the Defamation of the Persons concerned, than a Mock Pillory; (also considering *T. C's* Name at length in Print on the Title-page of their Pamphlets) for honest Men have been in a real Pillory: but such Persons as *G. W.* and *J. F.* &c. have term'd, and by Insinuations imply'd *T. C.* and *F. B.* and others to be, cannot be honest Men, nor fit for humane Society; therefore *G. W.* &c. are in a much higher degree, deserving their own hellish Names aforementioned, and justly chargeable with Sedition, and by their implacable Malice and cruel outrageous Envy, as furious and malicious Incendaries to eagerly thirst after the Destruction of *F. B.* and *T. C.* by insensating the Government and Mobb against them, and yet notwithstanding *G. W's* so many Hell-fetch'd Names, and implacable malicious Insinuations in Print against *F. B.* &c. he *G. W.* is so impudent in the same Book, to complain of the term *Foxonians*, given them (for distinction) and father all his Lyes and Fury on the Long-suffering Spirit of Jesus, and the Spirit of Righteous Judgement. Therefore be ashamed and confounded, *G. W.* when thou by thy own aforementioned wicked doings, beholdest as in a Glass, thy own Image; and if thou *G. W.* art not self-condemned

demned, then thou art arrived to a desperate high degree of Perfection in Hard-heartedness, as is further manifest by G. W.'s going in the Footsteps of the high Priest's advocate, who accused Paul (as G. W. does F. B.) to be a mover of Sedition. But I hope all their eager thirst after Revenge, will have no worse effect on F. B. with the Government than that false Accusation had (against Paul by their fore-Fathers, the persecuting Jews) on Gallio, Acts 18. He drove them from the Judgment-Seat. But if they should please to take Cognizance of that feigned Pilory, I question not but they will also do F. B. &c. that right, as to take notice of the Provocations before given by the Hell-fetch'd Names, and defaming by wicked Insinuations, and more especially of G. W. and J. F. those Incendaries of Sedition and Discord between Man and Wife. And seeing you have now pulled off the Mask, and open faced began to shew your Persecuting Spirit, not only in Pennsylvania, but in London also, by indicting, and endeavouring to incense the Government against F. B. as Seditious, hoping thereby to get them to be the Executioners of your implacable Envy; it's not amiss for them to take notice how you have behaved your selves in former times, in respect to the constitution of the Government, as it now stands, viz. as may be seen in a Book, *The Quaker Unmask'd, &c.* Are not all those Christians that will doat so much on an Earthly King, Traitors against Christ. What a dirty nasty thing would it have been to hear talk of a House of Lords among them. Much more such in the *Quaker Unmask'd*. Also in T. Ellwood's *Alarum*, pag. 6. Did you not make a solemn Covenant with God, That you would utterly extirpate Episcopacy, that dead loathsome Form? Did you not spew it up? And will you turn again and lick up your old Vornis? Oh do not so; do not run wilfully into Destruction. Also your kindness to the present Government, may be measured by your discouraging, if not suppressing the Widow Whitrow's Address to their Majesties; a prudent man would have kept silent in such an evil time, and not as G. W. hath done, charged F. B. with Sedition, when themselves are guilty in a higher degree.

Besides, the Hell-fetch'd Names given them, as cited by F. B. in his *New Remis arraigned*; for those terms are the Grapes that G. W.'s Vine naturally brings forth against them who oppose and detect his Pride, Envy and Falshood: And for those quibbling artifices G. W. uses to cover and excuse their contempt of our Lord Jesus and the Scriptures, by *Grammar Syntax, mistransposing Words, the Words should be thus transposed* (says G. W.) *supposing some Mistakes*, in his pag. 15, and 18. But if such Quibbles and Shifts as G. W. uses, may be allowed, then what Errour or Blasphemy is there but may be vindicated by G. W.'s method: But it's more intolerable for G. W. &c. to claim Liberty to mend their Doctrine by such cunning Tricks, than for any others; because they pretend to the Spi-

rit's Guidance; but such imperfect Doctrine that needs to be mended by such as G. VV. manifests them to be false Ministers and Deluders by G. F.'s own doctrine; for although F. B. and others who acknowledge themselves fallible, may want such helps, yet the Infallible Spirit doth not; and it had been more honest for G. VV. to have disowned them contemptible Expressions of our Lord Jesus, and the Scriptures, than by such Shufflings to cover and excuse them, and thereby own them.

And for as much as G. VV. is so offended with F. B. for charging him to be an ill Instrument to set Man and Wife at variance, and says G. W. B.'s utterly false: but in his *Judgement Fix'd*, pag. 262. see whether F. B. or G. VV. say false, for there he, G. VV. like an *impudent furious Incendiary of Discord* between Man and Wife, charges T. C. in Print with abusing his Wife; and again in pag. 209. also in another place accuses him of *foolly reflecting on his Wife*; some of G. VV.'s Abettors privately, and unknown to him, induced or seduced her to give them a Paper, as they pretend, condemning her Marriage before a Minister of the Church of England, about twelve Years after Marriage, and about six Years more after that Paper was given them, that is eighteen Years after their Marriage, some of G. W.'s Brethren Preachers, and Fellow *Incendiaries of Discord and Variance* between Man and Wife, published to defame him what the poor weak Woman had so secretly done so many Years before, and never so much as advised or consulted her there about, but Printed what she had so done; and being desired to produce the Paper, they refused it, under pretence it was lost, yet could find or make what served their purpose to expose in Print the Man and Wife at variance; and he never heard of it until in Print, and to this Seditious work of theirs in Print, T. C. made a reply, on which this *impudent malicious Incendiary of Discord and Variance* between Man and Wife, G. W. charges him in Print as aforesaid; and if there be any such Creature in being as G. W.'s *Devil incarnate*, by this Action, himself should be it: For the publishing in Print the Wife at difference from her Husband, in a business of that importance concerning Marriage, as also their abuse and treachery to her, was great, she having so privately, unknown to her Husband, been so weak as to be betrayed to give such a Paper to such perfidious Persons; as also their great abuse of her, by so perverting that private weakness of hers to such a *seditions end*, and so contrary to her intent and expectation: for it cannot be supposed that any Sober Woman would be instrumental to the defaming her Husband and her self in Print; also it may justly be suspected, that they not only pervert her Intentions, by making that base wrong use of it, but also are, as wicked in perverting the sense or meaning of that Paper, because they refused

refused to produce it when demanded: and *G. W.* may be ashamed to be offended with *F. B.* for terming them *Rome's Sister*: But may it not be said to *G. W.* and his Abettors, herein, as was to *Israel*, *Ezek. 23. 11.* that if *Rome* be *Abolab*, *G. W.* and his Abettors be *Abolibab*, for they, *G. W.* &c. have much out-done in Wickedness the *Romish* Confessors; who abhor discovering, much more publishing in Print what is by way of Confession privately imparted to them; nay, some of them hold, that in case of Treason, they ought not to discover it, much less a Wives confessing to them, that the publication tends to render her at Variance from her Husband. And I think by this envious and hateful Action of *G. W.*'s &c. they have so far outstrip'd their elder Sister *Rome*, that it may be a Caution to all Persons for the future, how they be deluded by *G. W.*'s wicked Agents, to give them such Papers; and it's no wonder they are so industrious to get them, for thereby the Persons that give them such Papers, are bound as Slaves to them, and whatsoever they require them to do or believe; for if they displease them, then they can by such Papers, and the meaning they put on them, expose them in Print at their pleasure; nay, the danger of such Papers may be of a higher concern than to the particular Persons; for if any one who by such a Paper is Ear-boared to them, know of any acted or intended Wickedness, he's by this cunning invention discouraged from discovering or opposing them therein; for if they do displease *G. W.* and his Abettors, then they can expose them in Print, and defame them as they please. And *G. W.* and his Abettors, are you not ashamed to abuse a Man and Wife in Print? and then add Impudence to that Wickedness, Slanderously accuse him for abusing his wife; and therefore *G. W.* repent of thy falsely saying *F. B.* charged thee as an ill Instrument to set man and wife at variance, is utterly false; for thou and thy Abettors herein have proved yourselves wicked malicious Incendiaries of Variance. I say I love to give the Devil his due, *G. W.*'s own words; but I wish they had not given me this occasion: but their Wickedness herein is great, and these aforesaid Instance of their Envy and Defamation of *F. B.* &c. are worse than that feigned Pillory; for *F. B.* had provided a Guard about the Pillory, to secure you from the Mobb, therefore their pretence of stirring the Mobb up against you, is as feigned as the Pillory, and you are more properly chargeable with Sedition, than *F. B.* and all other thy Slanders and envious Terms are returned you, as being the Brats conceived in the wicked Womb of thy Proud and Envious Heart, and in the fulness of the strength of thy furious outrageous Spirit brought forth: And it's fit that *Babel* should taste of that bitter Cup she hath so plentifully filled and made others drink of so deeply; if they be offended at the Foul Terms, they be chastised.

Seeing

Seeing G. VV. is so willing to shelter himself under the kindness of the Government, in recognizing them as *Protestants*; but there be wicked *Protestants* as well as good: It's well you do take notice of the Divine Providence therein; but there is some kindness from the Government also, which deserves some demonstration of Thankfulness, more than you have shewed; as I yet ever see.

Also G. VV. charges F. B. with *Perfection of Malice and Impudence*, and instances for Proof his dedicating his Book to Esquire Goldswell: but was not Fisher as impudent in dedicating his *Cow-Dung nauseous railing* Stuff to King Charles the Second, and all Magistrates. And for F. B's Paper to the Parliament, so far as it may affect any truly Conscientious *Quakers*, it's not well, and I believe he would not damage such; but it's difficult to give such due ease, and not give such as G. W. opportunity to make ill use of that which was intended for the Conscientious.

For as the taking the *Test*, gave opportunity to some unfit Persons to come into Places of Trust and Power: So may the dispensing with an Oath, give G. VV. Whitehead, and his Abettors opportunity to obtain Power, to revenge their Malice on F. Bugg and others, that have opposed and discovered them; G. W. having already marked them out by his abhorred and frightful Names; as not fit for Humane Society; what wants he now but Power to execute his Envy on them, as his Brethren in *Pensilvania* have done by G. K. and his Friends. Therefore as a Man, and for Self-preservation, F. B's opposing G. VV. and his Abettors; getting opportunity of being his Jury, considering how they had represented him by Complaint to the Secretary of State (also preferred an Indictment against him) as *Seditious*; and although G. W. pretend Conscience for not Swearing, I am sure he is guilty of gross Untruths; and such as make so little Conscience as G. W. does, what they say or pretend to Conscience is not worth minding, although Liberty of Conscience is but just and reasonable; for such as are truly Conscientious, if they could be truly distinguished from G. VV. and some such as he is; the opportunity G. VV. &c. may have thereby, may be of ill Consequence: but it may be questioned whether Liberty of Conscience for themselves will satisfy them, but that when they have obtained that, they will endeavour to get Power over others Consciences; as in the case of Marriage, they have obtained so far, that their own Form is by Indulgence allowed of, yet their proud Spirits are not content with their own Liberty, but by their Orders charge, That no Marriage be suffered or permitted without the consent of two *Womens Meetings* (their Female Prelates and disown and accuse for non-conforming to them; nay, and accuse it in Print as a great Evil for non-conformity to their Orders, and for Marrying according as the Law

injoyns

injoyns, thereby proving that it's not only Liberty of Conscience for themselves, but power over others Consciences to constrain them to obey their Orders, that is it they strive for : and where they cannot constrain to Conformity to their Wills, they will defame, as in the case of *J. A.* one of their own Ministers : Also the aforementioned Case of *T. C.* and thereby reflect on the Government and Laws of the Nation; also in the case of Tythes, *G. W.* and his Abettors are not content with their own Liberty, but strictly injoyn others that they shall not pay them, although their Consciences do allow them, and the Law injoyns them, as is evident by that cruel Sentence of *T. E's*. Also in their Yearly Paper they strictly injoyn, *That their Testimony against Tythes be maintained and upheld, and against Steeplehouse Rates*; also their so often publishing in Print by *J. F. S. C. R. S. C. T. T. E. G. W. R. R.* Also these have in Print given it as a Character of Infamy on *T. C.* because he said *he had paid Tyths lately, and believed the Spirit of God did allow him so to do* : which prove it's not Liberty for their own Consciences, but Power over others Consciences that they strive for. But as I before said, their thus so defaming them who do as the Law injoyns; they are not only Reflections on the Persons concerned, but also on the Laws, and so consequently on the Government : and as they are not Christ's Friends, who slight his Laws, and despise them who obey them; neither are they Friends to the Laws and Government of the Nation, who not only do not obey them, but slight and defame them that do, and this their Pride and Insolence deserves the Cognizance of the Ministers of State, more than *F. B's* feigned Pillory, and is truly more Seditious, and of worse consequence. Also for *F. B's* Paper to the Parliament, his Interest was not so considerable as to influence the House against them, although he might be instrumental to inform them of some thing they might not know before; and as by the several Accounts, especially the Tryals of *G. K* &c. from *Pensilvania*, it concerns *F. B.* &c. to take care that *G. W.* and his Abettors get not Power over them : for if they do, they may by their *Pensilvania* Brethren persecuting *G. K.* see what they are like to have from them; and I pray God *G. W.* and his wicked Brethren Preachers and Abettors may never be Judges nor Juries where I have to do, or any other that have opposed and detected their Wickedness; nor is it fit that under pretence of Liberty of Conscience you should have power to deny and defame any as Transgressors, and Committers of great Evil, unless they walk contrary to the Scripture Precepts, or break the Law of the Nation.

Therefore on consideration of these aforementioned, Self-preservation may induce *F. B.* to hinder *G. W.* and other his Prosecutors from getting Power to execute their Fury on him; and for you the Subscribers, who

who say you sincerely deny F. B's Charge of Contempt of Governours: if the denial be intended only for your selves, as distinct Persons, I believe you; but if ye subscribe in behalf of G. W. and other his Abettors, or the ruling party in general among you, then you do not well.

But because you may not longer plead Ignorance, I will again remind you of some passages, contemptuous to the present Governours & Government, which also you might see in F. B's sheet to the Parliament, pag. 4. he cites T. E's Antidote against the Venom of W. R's &c. pag. 78. lays T. E. Truth allows no Payment of Tythes at all: They who pay Tythes, uphold a legal Ceremony abrogated by Christ, and thereby deny Christ to be come in the Flesh, which is a mark of Antichrist, saith T. E. And of this uncharitable and cruel Sentence, says F. B. by this they have condemned the Martyrs and all Christendom, Kings, Parliament and People, who pay or take Tythes. And then F. B. queries, Be you of the same mind still? If you are, how can you have the face to ask favour of such, as who not only pay Tythes, but receive them? also make Laws that they shall be paid, who (says F. B.) by your Doctrine you make Antichrists, and deniers of Christ come in the Flesh.

Now in your Vindication to the Parliament pag. 2. colum. 2. at bottom, G. W. perverts F. B's words, saying that F. B. charges them to have by this condemned the Martyrs and all Christians; and says G. W. His observation is too general upon the Martyrs; and then G. W. cites some who, he says, did bear Testimony against Tythes: but G. W. is very fallacious in this, for F. B. does not say all without exceptions, but all who pay or take Tythes. So that those Martyrs who did not pay nor receive Tythes, are not included in, but excepted out from them, whom F. B. says you have condemned. This is so plain, that it can be no less than wilful Wickedness in G. W. to take no notice of these Words of F. B's, WHO PAY OR RECEIVE TYTHES; therefore besides the wilful Perversion, there is a gross Untruth in G. W's observation that he cites as F. B's, i. e. 1st. That the Quakers have condemned all the Martyrs, &c. But F. B. does say, all who pay or receive Tythes, and not any who did not pay or receive Tythes, were included in F. B's observation: but these two, i. e. the gross Perversion and the Untruth, are not all G. W's wickedness on that matter; but to manifest his Bottle hath none, but such Liquor in it, he proceeds saying, So that if we cannot for Conscience sake pay Tythes, F. B. will allow us not to have any favour of the Government; if his Uncharitable Attempts take effect, O Unmerciful Man, says G. W. Now G. W's Wickedness is in this, that he represents F. B. as not allowing them any Favour or Relief from the Government, if they cannot for Conscience sake pay Tythes; but that Query of F. B's cited by G. W. viz. Are you of the same mind still? refers to the Words just above the Query, (but one line between) that is of the

the mind that all who pay or receive Tyths are *deniers of Christ, and Antichrists* (as your unmercifull Judge *T. E.* hath condemned them for) and not as *G. W.* would wickedly insinuate, that if any cannot for Conscience sake pay Tyths they should have no favour: No, no, such uncharitable Sentences are too near of kin to *G. W.*'s own Spirit to come from *F. B.* far be it from him, I dare say, it never entered his Heart such an Unchristian Thought; but as intended by *F. B.* the Query is very proper, and the Conclusion also, that if you are so impudent and unchristian, as to condemn as Antichrists, and deniers of Christ come in the Flesh, they who pay Tyths without exceptions thereby, as *F. B.* concludes, you have condemned all the *Martyrs, Kings, Parliaments and People, who pay or take Tyths ever since the Apostles to the end of Time.* And as *F. B.* says, *If you be of the same mind still, how can you have the Face to ask any Favour at the Hands of such whom you so Unchristian-like condemn?* And it's no uncharitableness nor unmercifulness of *F. B.* so to say; and this wicked Perversion is so gross, that I think some Mountebanks would be ashamed to impose such palpable Abuses on a Mob upon their Stage; therefore great is *G. W.*'s wickedness, in thus insinuating such a Slander on *F. B.* but especially to be so impudent as to dare to impose such Falshoods on the Members of the Parliament.

I have been too large in this Digression, but it being such a gross abuse to *F. B.* &c. and to the Reader, I could not let it pass, and is so considerable a proof, that the Spirit *G. W.* is moved by and indued with, is the Spirit of Antichrist, which he blasphemously terms the *Spirit of Righteous Judgment*; and if no other matter of Evil Fact were proved against him but this, it's enough to cause all true Christians to disown him, and his Works, and Preachings, until he repent and amend: For indeed his Sheet to the Parliament, in Answer to *F. B.* is much of it but cunning Quirks and Shifts, by Queries, and Serpentine enchanting Tricks to deceive the Reader, as in his 1st. pag. 2d. column, queries to *F. B.* *what he believed when a Quaker*; as if the Truth or Falshood of any Doctrine depended on *F. B.*'s Belief: for in case *F. B.* did then believe these very Doctrines to be true (he now impeaches as *Errours*) yet they are nevertheless *Errours*, for his former belief of them; for many among the *Quakers* may believe and write *Errours*, and he nor many more never know, nor hear of them: for many of these he now publishes I never see nor heard of before, nor I believe Thousands of *Quakers* besides, as the *Revolutions G. W.* mentions in his little Book; I never read so much of them before: But doth not *G. W.* know some of them in the Cage, although of his Brother Preachers, who have believed or done amiss, yet I believe *G. W.* knew not thereof, nor so believed; but must it therefore follow, because *G. W.* nor many

others did not so believe nor do, therefore there was no such thing done nor believed among the *Quakers*; also for *G. VV.* from *F. B.*'s former owning of them would impose on People that what *F. B.* Accuse them for now, must therefore be wrong, and enough to clear them; a quick way for the *Papists* to have dispatched and confuted the first Reformers, also for the other *Protestants* to have stop'd most of their Mouths when they came first out from them: but Antichrist was not so cunning in his Instruments in those times, as he is in *G. W.* &c.

Indeed that Sheet is so full of Deceit and quibbling Questions, that I am sorry to see many of your Names to the end of it, whereby you make your selves partakers in his Wickedness, being Men of honesty & Credit, but joyning Hand in Hand with *G. VV.* in such fallacious Designs, are not for your Credit, especially to impose on the Parliament such perverse and fallacious Quibbles, as be in that Sheet, too many for me here to take notice of, this being enough to prove it fitter to be burnt by the common Executioner, than trouble the Parliament with it, as also some of *G. F.*'s Works are.

But to return to Proofs of Contempt of the Government, I say this Sentence of *T. E.*'s aforementioned, judging they who pay Tyths to be Antichrists, and deniers of Christ's being come in the Flesh, is great contempt to the King, Queen, and Parliament; and as *F. B.* says, all who pay or receive Tyths, especially them who by Law uphold them, ever since the Apostles days to the end of Time: Hereby you have recognized the Governours for deniers of Christ, and marked them for Antichrists, this is the requital to them, and the thankful acknowledgment & return for their recognizing you as *Protestants*; this is much worse than *F. B.*'s feigned Pillory you so complain of, for you have put all in a worse place than a real Pillory or Purgatory either, even to Eternal Damnation, unless Antichrist may be saved. What Judge, Jury or Witnesses had you here? nay, you have not afforded them so much as a mock-Trial, as *F. B.* did you, but give positive Sentence against not only past, but all to come to the end of Time, who pay (much more receive or uphold) Tyths. And against this your peremptory and unjust Judgment, I solemnly testify as Unchristian and Seditious, and much worse and more worthy the Cognizance of the Government than *F. B.*'s feigned Pillory, and what belongs thereto; and I think it behoves all *Christian-Quakers* publickly to shew their disowning such Seditious and Unchristian Doctrines, for this is foreign to Liberty of Conscience, & not any proper means to obtain ease in the case of Tyths, and they that are so bold and bare-faced now, what may be expected from them when they have Power? I am not against, but for Liberty of Conscience, and think it's every free *English-mans* due, and that it may be free.

It's not fit *G. W.* and his Abettors should have power to make Laws or Orders to injoyne any to oppose or deny Tyths or any other thing the Law requires, that is not sinful; and it's not fit that under pretence of maintaining your ancient Testimony against Tyths, you should injoyne People not to pay them, or have power to disown them for paying them, in case it be not against their Consciences; for many People's Trades depend much on you, whereby they are kept in fear of offending you, because the denying or disowning them, may so affect their Credits or Livelihoods, that they run a great hazard of their ruin either in Credit or Livelihood; but if this your Testimony against Tyths be of God, it will stand, it needs not the Hand of your Orders and Yearly Papers to keep it up, no more than the Ark did *Uzzab's* hand.

But to return to my Proof of the Contempt of the Governours in this case of Tythes, it's observable that this cruel Judgment of yours about Tyths, is in answer to *W. R's* most Christian allowance of Liberty to such as *pay them freely, and without constraint*. It's this Charitable allowance, and just Liberty of Conscience that you oppose, and will not allow: what sort of hard dark Conscience is this, that will have Liberty of Conscience not to pay them, and yet will not allow Liberty of Conscience to them that can freely pay them, although the Law injoyns them; such a Conscience God deliver me from; nay, that Divine Judge *Hale* you have marked for Antichrist, who was so Christianly kind to you, as to interpret the Law in favour of your Marriages, which deserves better return, than thus to be turned into Hell by you; for he doubtless paid Tyths as the Law injoynd him, for he says, *I esteemed the Practice enjoyned thy ancient People the Jews, (i. e. to give the Tribute of my Increase in the Maintenance of thy Ministers, and the Relief of the Poor) of giving the Tenth of their Increase, a sufficient not only Warrant, but Instruction to me to do the like.* Also, I know some, who I believe think it as much a Sin not to pay it, as you do make it a damnable Sin to pay it. And as there were Tythes before the Law, so I know not but there may be after that Law is abolished; for although that Law gave that Priesthood a right to take them, yet that Law did not give Being to them, for they were before: for he who had by that Law power to take them, before that Law was given, paid them, as in his Fathers Loins: and the main force of the Argument against them lies mostly again the Name or Term Tythe: and I see not but if Authority should please to alter the Name, and call it Tribute, or other like, as to them seem good, although they assign it to the same use and Persons as now, as they do the Poll-Tax and Coal-Money, although it's known beforehand they are employed to such uses, as they refuse to pay when demanded directly for that use, as Trophy-Money and Church Rates,

but pay the other, which is employed in the same uses; for it's not for them to direct the Government how to dispose of any Taxes; also Tyths in some places are particular mens Property, and the Parish-Minister hath nothing to do with them but Rented by Lay-men, yet whoever pay this sort of Tythe are under your Sentence; nay, I find G. F. hath given Judgment also against Tythes, for he says, *They must be taken away from Men as well as Ministers.* He is one can take away Property, he having made the Law, it must be, Who dare oppose it? But this irreverent and uncharitable reflecting on the Government in all the three Estates, is, I think, such a palpable Contempt, that I hope you will not any more joyn with G. W. to excuse, but rather disown them and their Authors until they repent.

Also in pag. 4. of F. B's Paper, there you threaten Wo and Misery to the Upholders of the Priests of the World; now the Governours do uphold them you call Priests of the World, all these plainly shew Contempt to Magistrates, besides what F. B. hath cited in his Book; and your pretence to own Magistracy, is but fallacious, for it's the Governours F. B. charges you with Contempt of, and these beforementioned prove it; for you do not only by T. E's Sentence, condemn but condemn them Magistrates and Ministers, if they pay or take Tythe for deniers of Christ, and Antichrists: and if as you say, *Magistrates are for the Punishment of Evil-doers*, then them who passed that uncharitable and irreverent Judgment, and the Licencers thereof, deserve to be taken notice of (more than F. B.) as Seditious. And your Insinuation against F. B. about the Magistrates in O. C's time, is fallacious; for who owned and encouraged him more than some of you? Also you have reviled both *Monarchy and Episcopacy*, as much or more than any, as may be seen in Q. V. M. and therefore you may be ashamed to upbraid F. B. therewith; also the sheltering your selves under F. B's former owning of some of J. P. or E. B's Testimonies, is very shallow, for I do now own much that J. P. hath writ, but not this F. B. objects against for I never see nor heard of it before, and although they may write some Truths, which may be and ought to be owned, yet nevertheless if they write Errours, they ought to be denied as the Churches of Asia were, both commended, and blamed in some things. And I admire how G. W. can have the face to complain of F. B's abusing men of good Repute, whenas himself hath done the same to a higher degree, but more especially for G. W's complaint of abusing G. F. but G. W. might remember, he and his wicked Abettors have Scandalized W. R. and J. P. with their Names in Print at length in his Title-page, also their infamous Paper against J. P. wherein they say, *He was instigated by the Devil* (but to be sure your envious Slanders were of the Devils Instigations) and butt

on cause of suspicion, which are both men of better repute and esteem, and more truly deserving it than that Cobling Fox.

Therefore G. W. be ashamed to thus manifest thy self an Enemy to Christ by such wilful contempt of his Precepts, in doing so contrary to what you would have others do to you, also in respecting Persons, for hereby thou dost but copy out thy own Condemnation.

Also, it's worth observing that G. W. in pag. 69. affirms, that F. B. falsely charges them with contempt of Scripture without exception; but let the impartial Reader judge whether G. W. or F. B. say false, when they have considered these following Expressions of theirs in F. B's Epistle, pag. 2. *The Letter of the Scripture is Carnal, the Letter killeth, and is death: The Priests of the World are Conjurers, raising dead Doctrines, Uses and Motives out of the Letter, which is death: Their Word is carnal, the Letter, and their Gospel is dust.* Matthew, Mark, Luke and John, which is but the Letter. Again in F. B's pag. 8. *'They query whether Moses or Hermes was the first Pen-man of Holy Writ, or whether either or neither (O abominable Contempt) and as F. B. say they insinuate that what the false Prophets spoke was true, and what the true Prophets spoke was false; what good Men spoke was ill expressed, what wise Men spoke, was ill applied.* Also pag. 9. *The Priests of the World are Conjurers, raising dead Doctrines out of the Letter, which is death; Thieves and Robbers, Antichrists, Witches, Devils, Lyars, Blasphemers, Scarlet coloured Beasts, they sell the report of others, the Letter, which is Dust and Death; ravening Wolves, greedy Dogs, Blood-Hounds, hunting and gasping like the Mouth of Hell, barking and raging like Sodomites.* Also in F. B's Sheet, pag. 2. *The Letter which killeth is dangerous: To you it is dangerous to read or speak of it.* Surely this is a Spirit contrary to Paul's, for he encouraged the Bereans in searching the Scriptures, but this Spirit discourages. These Expressions are highly Contemptuous of the Writings of the Evangelists, as also the Atheistical Questions to invalidate the Authority of the Old Testament, could not proceed from a Spirit that highly esteems and values the Scriptures.

Also, their giving the Title of the Word of the Lord God to their own Pamphlets, as G. F. did, and yet will not allow the same Title to the Scripture, but say, their giving forth of Papers is from the Eternal Spirit; also order that their own Papers must not be permitted to be called Mens Edicts or Canons; also they strictly injoin the reading and keeping in Meetings their own Papers and abusive Pamphlets: but I never see any such Order for the reading or keeping the Scriptures in their Meetings, nor enjoined so strictly as they do their own Testimony against Tythes and Steeple-House Rates; and therefore G. W.'s evasion about the Paper, and meet Letter or Writing, as in Paper and Ink, as in his pag. 15. to 20. are but his old Inchanting Tricks to deceive the Reader: for it's manifest they prefer

prefer their own Papers and Books before the Scriptures, as by the high Titles they give their own, and the Irreverent Expressions of the Scriptures, that is proof of Contempt; for above it's proved, they mention their own Pamphlets, Books and Papers, and on them say, *This is the Word of the Lord*, and charge that it be read and sent, and spread among Friends: when they send their Epistles and Orders, it's the Paper and Characters of Ink they send and command to be read, and must not be termed *Mens Edicts*; but it's not to be understood they mean the Paper and Characters, abstractly considered (as G. VV. says) but the matter contained therein as a Proclamation, it's what is contained or intended by the Words, and not the Paper & Ink that Respect is shewn to; and so they mean their Orders and Doctrines in their Books and Papers: so their contemptuous terms to *Matthew, Mark, Luke and John*, and *Letter death-killing* must mean the Scripture, and because they do not in the very same terms, (as F. B. use) express their contempt of the Scriptures, therefore G. VV. would evade and deny it; which is very fallacious and he may be ashamed thereof, for that could not be meant nor was ever affirmed that the meer Paper and dead Characters, abstractly considered (as G. VV. says) was the Gospel, nor them four Mens Names as four Words. And for that silly proof that G. VV. brings for their excuse of *some clapping Hands on the Book, and saying, it's the Word of God*; if so, they may as well clap it on that Book, as you clap it on *Foxe's Pamphlets*, and that's as much the *VWord of God* as *Foxe's Pamphlet-Sheet* you clap on that, *This is the VWord of the Lord*: Also consider but how you charge, although falsely, *J. P.* as intending to burn the Holy Scriptures; now by your own inchanting quibbling way, it was but Paper and Ink, dead Characters (which you say will come to Dust) now the Precepts and Doctrines therein cannot any more be burnt, than they will turn to *Dust and Serpents Meat*: and thereby you prove your selves *instigated by the Devil*, not only by insinuating falsely against him that he intended to burn the Bible (which I believe he abhorred, the thoughts of) but also in that you charge him as to *destroy the Holy Scriptures*; for by your own juggling way of Argument, the Book, i. e. Letters and Paper are *not the Holy Scriptures*, nor *namely Holy Doctrines*; and you are them that keep and use false Weights and false Measures, and so are abomination to the Lord.

Also consider G. VV. charges F. B. to Stage and Cage honest men, but he only puts such Names in an Angle in a Paper, and not the Men, therefore G. VV. is by his own rule, proved a false Accuser: Also consider I now say, that the Author of that wicked perversion of F. B.'s Words about Tythes in his Sheet, is a very wicked man: now if G. W. be that Author, then it must follow I mean G. W. (as indeed I do) also when

when you say, *This is the Word of the Lord*, and your Papers are from *the Eternal Spirit*, you mean the matter therein mentioned, not the Papers and Characters: So your contemptuous terms to *Matthew, Mark, Luke and John*, can be no other ways understood, but of the Holy Scriptures, and therefore of the Doctrines therein, and that you in-
deavoured to have your own preferred before them, as also for them termed Ordinances or Sacraments, as *Baptism* and the *Lord's-Supper* as used, your irreverent expressions of them are not well, considering that for *Water-Baptism* Christ himself did partake of it, and he had as much the Substance as any of you; therefore it's no mark of your being Christ's Ministers (but contrary) your so contemptuous speaking of them, and the high Terms you give your own great Idol Womens Meetings, *the good Ordinances of Jesus Christ, which he hath set up in his Church*, and much more such high Titles are given to your own Orders. These I say, compared with those contemptuous Speeches of yours, do plainly shew you prefer your own Orders before Scriptures, and the Practice of Christ and the Apostles; for I think, if it were but for the Account we have in Scripture of the use of them by Christ and the Apostles, they may as justly be termed Ordinances of Christ, as your own Orders. But for *G. W's* excepting in pag. 69. against *F. B's* charging them without exception, I do not find the Words *without exception* in *F. B's* Sheet; but until you prove you have excepted, it's without exception; and if *F. B.* had so said, he had (as far as I see) said true enough; And for *G. W's* pretence of quoting Scripture, as a proof of their respect thereto, why the Tempter did so, but not for respect to it.

As for *F. B's* charging you with denying Jesus of *Nazareth* to be the Saviour, now I take him to mean that Person Jesus, whom *Simeon* took up in his Arms, and was Circumcised and Baptised, who was not at *Bethany* when *Lazarus* dyed, nor in the Sepulchre when the Disciples looked there for him, (although as he was God, he was in both places then) whom the *Jews* laid wicked Hands on, and bound, and scourged, nailed to the Cross, and was for our sakes, or in our stead, Mortal, and dyed; this Man, or Person, united to the Godhead, Power or Word, which as *John* saith (not only came into Flesh) but *was made Flesh*, and the Godhead, Power, Life and Soul of him ought not to be divided from his Person or Body; for although the Almighty Power that made the World, and that was with the Patriarchs, be since Jesus's birth, term'd *Christ*, yet that Name was not given to that Power before his Incarnation; and your so deserting his Name *Jesus*, by which the Apostles most frequently preach'd him, and your more using the term *Light*, give cause of doubt that you had not the same respect for our Lord Jesus as *Peter* and *Stephen* had, but rather sought the advancement.

vancement of the Light in you, and transfer the Work of Redemption from Him to that, and in order thereto indeavoured to bring Contempt on the Testimonies of *Matthew, Mark, Luke and John*, that they bore to him, that dyed, and was dead, &c. Now how can you say you believe him to be the very Christ of God, and yet say, nothing that was Mortal was called Christ, and that the very Christ of God is within us (it's not in, but within as you say) Now Jesus of Nazareth was not within any, but by his Spirit, or by Faith, nor without a Body, &c. that Person as joyned to the Godhead, Power, Life and Soul, was called Jesus and the Saviour: And Christ, is not by the Apostles divided from the Person Jesus, as you do, terming him *Garment, Vail, Body, earthly, perishing, Flesh of our Nature.* &c. so separating him (i. e. the Person, our blessed Lord Jesus) from Christ, or the Saving Power, by your contemptuous distinctions.

Now though there be mention made of the Body of Jesus in Scripture, yet that refers to the Body as separate from the Life or Soul: as when any ones Life is departed out of the Body, then it's properly the Body of such a Man; but the Person, that is the Soul and Body, is not properly termed the Body; nor is the Power or Life of Christ opposed to his Body or Person, as you seem to do, although sometimes the name Christ be given to that Power, which was before Incarnation, yet since his Incarnation and Ascension, the Testimonys of *Peter, Stephen and Paul* are to that Person Jesus, and those expressions of yours, *We can never call the Bodily Garment Christ*; and that charge against G. K. that he preach'd two Christs, because he preach'd the Necessity of believing in Christ without as well as within; This considered, I say, shews that you lightly esteem the Person of our Lord Jesus, and manifest G. W. to be a greater Friend to and for them who killed our Lord Jesus, than to the Testimonies in the four Evangelists to him: for G. W. hath found out a way not only to contradict *Peter and Stephen*, but to excuse the Jews in not allowing that Bodily Person to be Christ, but something in that Body was the Christ, the same Christ that was therein Crucified, as says G. W. So then; He who was nailed to the Cross & pierced was not Christ, but a Body, a Vail, a Garment of an earthly perishing Nature, that in which Christ appeared, which he took on him, this we can never call Christ, say they, but something in it, Christ therein crucified, says G. W. Now whose Ministers are these? whose Cause do they plead? if not their's who Crucified our Lord? as farther appears by W. S's words, cited by F. B. in his Sheet, pag. 5. *They that be false, Preach Christ without, and bid People believe in him as in Heaven?* These are contemptuous to the Apostles, for they preach'd Jesus as without, and in Heaven, and were no false Preachers as rendered by your Words; for the Testimony of the Angels, good Old *Simeon, Elizabeth, Peter, Stephen and Paul*, they preach'd him without, and as in Heaven; nay, *Paul* preach'd

preach'd it as the Gospel of Salvation, that Christ dyed for our Sins, that he was buried, and rose again the third day, and was seen of many, according to the Scriptures, 1 Cor. 15. And here is no mention made of him as within, yet this was the Gospel of Salvation by which ye are saved, says he, if ye keep in memory what I preach'd unto you.

And G. W.'s endeavour to perswade the Reader, that because they *own Christ in you, except ye be Reprobates, and Christ in you the Hope of Glory, &c. pag. 70.* that therefore F. B. charges them for denying of Jesus of Nazareth. Now this is false, for the strength of F. B.'s Argument is in their undervaluing and Contemptuous Expressions of our Lord Jesus his Person without, and saying, *That within you is THE only Foundation and Principle, admits not of another, is the greatest in being, F. B's Sheet, pag. 5.* and your saying, *they are false who Preach Christ without, and bid People believe in him as he in Heaven;* and that of G. F.'s saying, *thou art saved by Christ without thee, and so hast recorded thy self a Reprobate:* These and others mentioned, as also your saying, *you have no more fellowship than East and West with those who bid People believe in Christ as he is in Heaven above.* For herein you deny fellowship with the Apostles, Angels and Stephen's Testimonies.

And the difference is not about the Spirit of Christ his being manifest in them, but about his Personal and Outward Appearance and Sufferings of Christ, those Questions were put about, and those contemptible Answers made, as cited in F. B's Sheet, pag. 5. but for Christ's being in his People Spiritually, or by Faith received, F. B. will not deny, but those contemptible Expressions he blames you for, and I think all true Christians ought to testify against them: but contrary-wise G. W. excuses and covers them, and thereby owns them, and as those in the Prophets days, who although they Swore the Lord lived, yet swore falsely. So may G. W. &c. be charged not to believe what they pretend to believe; for when Is. P's Questions were printed, the difference between him and Professors (to whom he writ) was not about the Body of Jesus, as separated from the Godhead, or Divine Power, for none as I find did or do call that Christ, but the Body of Jesus; therefore it's the Person Jesus of Nazareth, as God and Man, that is meant and intended, although not in those very Words express, and G. W's cover for the term *Vail* from Hebrews 10. will not do, for the Apostle does not use it by way of undervaluing Jesus, or as setting his Light within us above himself, but rather holding out to us his Mediatorship between God and Man; and what his Flesh was in that case, was in respect to Man, and so the Figure may be proper as intended by the Apostle, but not as perverted by G. W. who evades and excuses the Charge of Contempt, because he cannot, as he says, find the words

Him that was born of the Virgin; but you may find enough that do imply, though not express Him, viz. *We can never call the Bodily Garment Christ*; yet G. W. hath the confidence to say, *The Body is not denied the Name Christ*, pag. 23. But is it not plainly denied by that word NEVER? therefore until NEVER come, you cannot call that Christ, unless you deny those words of I. P.'s, which were better for you; and that saying of good Old Simon, Luk. 23. 34. is now fulfilled in you, *This Child is set for the fall and rising again of many, and for a Sign which shall be spoken against*. Also that in Acts 4. 26. is in G. W. &c. fulfilled, *The Kings of the Earth stood up, and the Rulers were gathered together against the Lord, and against his Christ, against thy holy Child Jesus, whom thou hast anointed*. Observe in New Rome, pag. 34. some of you be by your Writings termed *Kings and Priests*; and it was this Jesus you undervalue and endeavour to make but as a fellow Member, saying, *The Name belongs to the whole Body and every Member, AS WELL as to the Head*, but the Name of the Head, does not belong to any Member, but to the Head; for John Baptist was a Member, yet he said, *I am not he*, who I believe had as great a measure of the Holy Ghost, as I. P. And this saying of I. P. is very contemptible of Christ; although G. W. would cover it, because the word *Amplly* is put for *AS WELL*; but the change of the term *as well* into *as Amplly* or *as Properly*, will not justify G. W.'s denial. For I. P. does thereby endeavour to make every Member Christ, as is farther evident. The Apostle, says I. P. *gave them* (i.e. the Members) *the name Christ together with him*, i.e. Christ. And then for proof, I. P. cites 1 Cor 12. 12. *As the Members of that one Body, being many, or one Body, so is Christ*. Now it's plain the Apostles drift was to shew that the inferiour or lesser Gifts of the Spirit in the Church were useful, as well as the higher, as the inferiour Members of the Body: and the Apostles meaning was not (as I. P. perverts it) to transfer his, i.e. Christ's Name to the Members, but that the weaker Members should not think ill that they had not those more superiour or higher Gifts: and although G. W. denies that they do allow any Member to be called Christ but a Christian, but as I said, G. W.'s quibble lyes in that word *Amplly*, he denies they say *as amplly*, but I. P. says *as well*, and therefore G. W. by his excusing and covering I. P.'s errors and contempt of our Lord Jesus, is liable to be charged there with untill he condemn it, &c.

Also G. W. again denies that they *make Christ himself only a Figure*, but his quibble lyes in that the word *only* is not in their Sentence, for F. B. cites G. F. saying his *Flesh* is a Figure, and those contemptible terms of *Flesh*, &c. by I. P. given him, imply as much; for by the term *Flesh* is commonly understood the Person, our Lord Jesus, for none do oppose his *Flesh* or *Body* to his *Soul* or *Life*.

Also

Also in pag. 33. *G. W.* falls endeavours to throw *If. P.* Errour of making *Christs Flesh earthly, perishing, &c.* on *F. B.* and discharge *If. P.* of, because *F. B.* as the consequence of *If. P.*'s words, i. e. *That he took was the Flesh and Blood of our Nature, which is of an earthly perishing Nature,* New Rome, pag. 26. Now from these words of *If. P.* *F. B.* as the consequence of *If. P.*'s words, and as in his Remark on it, and within 8 lines of the Words of *If. P.* says *F. B.* I deny that his Body was of an earthly perishing Nature; whereby it's evident it's not *F. B.*'s judgment; yet says *G. W.* pag. 23. *F. B. has run himself into the same Errour which he unduly charges If. P. with; acquitting If. P. and charging F. B. as saying Christs Body was like ours as an earthly, perishing Nature,* *G. W.* shews himself very unjust in acquitting the guilty, *If. P.* and accusing the innocent *F. B.* This is *G. W.*'s perverse way of blinding People, that their Errours may not be seen: for it's evident *If. P.*'s whole drift in that Book was to undervalue the Person of our Lord Jesus, by those many contemptible Expressions of his in pag. 35. Also to advance their Spirits, under pretence of the Light within; for, says *If. P.* *Is not the Life called Christ where ever it's found? Doth not the Name belong to every Member AS WELL (says If. P.) as to the Head (i. e. Christ.)* Hereby endeavouring to invest themselves with the Name of Christ, as is before proved, pag. But this was *G. F.*'s design also, for says he to one *Thou sayest thou art saved by Christ without thee, and so hast recorded thy self a Reprobate.* So *If. P.* also says 27. page, *The Apostle gave them (i. e. the Member) the Name together with him (i. e. Christ.)*

But *If. P.* and the Apostle seem to differ in their designs; for *If. P.* endeavours to persuade that every Member is Christ, and so a Head. But although the Apostle advises to cover the best Gifts, but not to be all Heads (for that confounds the Body) but says *Follow after Charity, and the greatest is Charity,* 1 Cor. 13. and 15. Chap. And I think *If. P.* in these contemptible Expressions of Jesus his Person, was more unkind to him than that Unclean Spirit, *Mark* 5. 7. who when he saw Jesus afar off, said, *Jesus thou Son of the Most High God.* But of the Apostles lay the evil Spirit, *These Men are the Servants of the Most High God,* Acts 16. 17.

Also that the intent of *If. P.* was to undervalue the Person of Jesus of Nazareth, under pretence of *Flesh, &c.* is further evident, in that the Book in which all those Contemptible Expressions are, was not in Answer to any who had opposed Christ's outward Body or Flesh to his Life and Soul, and preferred that Body or Flesh (as distinct from the Almighty Power or Word) to be the only Saviour; but on the contrary, *If. P.* questions are to Professors in general, and not to any particular; therefore it's the general Belief or Faith of the Professors of Christianity

nity concerning our Lord Jesus, as testified to in the 4 Evangelists and the Acts, that *I. P.* do undervalue, condemn and undermine; and for the effecting this Design, he makes or raises an imaginary maulkin out of his own Brain, of earthly, perishing Garment, Flesh and Blood of our Nature, &c. and under pretence of contending against this, he undermines (in order to overthrow) the Faith of *Christendom*. For if any one had been so dark as to attribute the Saving Power or Work to that Body of Flesh, distinct from the Almighty Power, Life and Soul thereof; *I. P.* ought to have produced such Assertions (as *E. B.* does his) and to have confuted them, and not charge the Professors without exception therewith: neither do I believe they can produce any Protestants that does assert such Doctrines as *I. P.* pretends to confute; and considering how kindly He, our Lord, took that action of *Mary's* pouring her Box of costly Ointment on his Body, in so much that he said, *Wheresoever this Gospel shall be Preached in the whole World, there shall also this that this Woman hath done be told for a Memorial of her*, Matthew 26. 27. *this on my Body*, saith he. Behold what singular notice he took of her respect to his Body or Person, to her praise: And surely he will also take notice of those who condemn his Holy Body, to their sorrow and shame, who manifest themselves to be of the same Spirit with them that had Indignation against the Woman, under pretence of Saving, saying, *To what purpose is this waste?* Like as *G. W.* and his Abettors do undervalue (to contempt) his Person or Body, under colour of preferring his Spiritual Appearance: but it's to be feared it's their own Spirits they so exalt, for says *G. F.* *The Quakers are in the Authority of the Lamb upon the Throne: Seats about the Throne, where John saw the Elders will not serve them, hereby manifesting themselves to be those who exalt themselves, therefore must be abased; and G. W.'s Plaisters of chiefly, and in the first place, are fallacious: for if, as he grants, that the Name Christ belong to the Body, and were sometimes given to it; then is I. P. the more to blame to deny his Body his due title, as he does by saying, we can never call that Christ.* Now where is any allowance for *Sometimes*, as *G. W.* insinuates this *Sometimes* must never be, if you be all of one mind.

But I desire to know where the Bodily Garment, or Flesh of Christ, as distinguished from his Life and Soul, or (the God-head, Power or Word) is called *Christ* in Scripture, only in reference to his Personal Living Being: therefore by this it's evident *I. P.* and *G. W.'s* contemptuous expressions are against the Person of our Lord Jesus: And for those words of *I. P.* that *G. W.* pretends to be the explanation of his meaning, they be in pag. 20. thirteen Pages before the word *Never*, which if they had been intended as an

Explanation

Explanation to them, then they should have come after : but it's evident his design was to undervalue the Person of Jesus, and in order there- to begins to divide (under pretence of distinguishing) Christ or the Saving Power from his Person, under the Name of *Body* and *Flesh*, and so excluding him, the Person Jesus of *Nazareth*, from being Christ, so consequently from being the Saviour ; and having by the art of distinguishing accomplished that, then he goes on to degrade or divest him of his Name Christ, and then he pulls off his mask, and open-faced says, *We can never call the Bodily Garment Christ* : and although he pretended a care or fear of over-valuing the Body, yet could afford to transfer the name Christ to themselves, under the name of Members of the Body ; for says he, *Doth not the Name belong to every Member of the Body as well as to the Head* : Also he says, that *The Apostle gave them (the Members) the name Christ together with him, i.e. Christ*. All tending to undervalue our blessed Lord Jesus : and G.W's joyning with him in pag. 12. says G.W. *The Word IT is relative to Body, but HIM to our Lord Himself*. And as proof for his thus dividing, brings Luke 23. 53. *Joseph's asking the Body of Jesus*, that was proper enough at that time ; and if *If. P's* contemptible terms had reference to his Body, only from the time of his Crucifying, until his Resurrection, it might be born : but it's evident his drift was to undervalue the Personal Appearance of our Lord Jesus of *Nazareth* as living, and G.W's fraudulent Evasion because *If. P.* does not use the word *Him* as *F. B.* does, but the term *It* ; and although *If. P.* does not in words at length express *Him* that was born of the *Virgin* ; yet it's evident they mean him, even that Person, Jesus of *Nazareth*, although it's not denied but the Life and Soul are the more principal part, and the Name not so properly belong to the Body as distinct from the Life and Soul, yet the Body hath sometimes the Name, as *Lazarus*, John 11. 34. *Jesus said, Where have you laid him ? Martha said, Lord by this time he stinketh*. Mark here, the dead stinking Body is allowed the term *HIM*, and the Name he bore when living ; and yet *If. P.* will NEVER allow the Body (*i.e.* the Person) of our Lord Jesus to be called Christ : therefore if they do not in strictness amount to a denial, I am sure they are contemptuous Speeches of our Lord Jesus, and ought to be denied, and not so quibblingly covered and excused as *G. Whitehead* does, thereby owning them.

Also, *G.W's* Evasion about *G.F.* because his Name is not mentioned, further manifest his partiality, that will not see, or at least acknowledge their Errors ; as also his Pride because that reflects on their Pretences to be guided by the Infallible Spirit ; but although *G.F.* be not named, yet it's evident those Terms were intended to him or some others

others chief Preachers, who came first out of the North of England, &c. were termed *Kings, Priests and Prophets*, and those termed *Rebels who will not come under your Law*, which is confirmed in S. E's false Prophecy against J. S. there, says S. E. *This is the Word of the Lord to thee, this Year shalt thou dye, because thou hast taught Rebellion against the Living God* (because he had, as S. E. charges him) *condemned Womens Meetings*. Hereby it's plain they account it Rebellion, and those Rebels that will not come under their Laws, as is also cited in *New Rome*, pag. 34. Nay, but as for Water-Baptism and the Lords Supper, although there is much to be said for them from Scripture; they are in contempt termed *Carnal, Dust, Serpents Meat*. But for not Conformity to their Orders about Marriage or Tythes, they treat as Rebels; as in the case of T. C. whom they have proceeded against as a Rebel, because did not come under their Laws in Marriage, and Tythes: as also that *Unchristian Sentence of T. E's* they have judged all *Christendom* for deniers of Christ, and marked them for Antichrists, who ever have been or shall be so *Rebellious to pay Tythes* (although freely and without constraint) because they, G. VV. &c. have made a Law, *their Testimony against Tythes should be maintained*. Also G. F. hath made a Law, *Tythes must be taken from Men as well as Ministers*. O grand Rebels indeed, dare you pay? dare you receive? dare you uphold Tythes, when their Laws be against them. Also they have made a Law *not to suffer nor permit Marriages without the consent of two Womens Meetings, that good and great Ordinance of Jesus Christ*. O grand Rebels! that dare Marry contrary, this is Rebellion indeed; not come under their Laws made by *Kings, Priests and Prophets*, especially G. J. who is owned as the chief, termed *God's Friend, the Great Apostle of Jesus Christ, and he on whom is laid the Care of all the Churches*. See J. G's Letter to him, mentioned in *New Rome*, pag. 31. Also the following to him by J. A.

' My strength in thee stands.—By thy breathing I am nourished.—By
' thee my Strength is renewed.—Blessed are all that injoy thee.—Life
' and Strength comes from thee Holy One.—Thou art the blessed of
' the Lord for evermore.—Daily do I find thy presence with me, which
' doth exceedingly preserve me.—For I cannot reign but in thy Pre-
' sence and Power. Pray for me, that I may stand in thy dread for
' evermore. O reach through all in thy Mighty Power to him.—Pray
' for us all, that in thy Power we may abide for ever. I am thine, begot
' and nourished by thee, and in thy Power am I preserved; Glory unto
' thee Holy One for ever.

Observe the difference of their Terms to and of G. F. and to and of our Lord Jesus his Person; all considered, it's not such a great Crime to believe those high Titles of *Branch and Star*, &c. were intended to

G. F.

G. F. or the Light in him ; and there is as much cause of Jealousie and Suspition thereof, as you had to charge J. P. of whom you could say *he was instigated by the Devil.* But who instigated your Brother S. Eagles to deliver that blasphemous Lye as the Word of the Lord. Did you ever send out any such roaring Bull against him, which had greater Proof than *cause of Jealousie or Suspition ?* yet him you could excuse. Oh unrighteous Judges ! And it's fallacious in G. W. to say G. F. is only Christ's Servant ; for J. P. says *the Apostle gave them (i.e.) the Member together with him the Name Christ, but can never call the Bodily Garment Christ.* But if you pretend these Titles were not intended as of the Persons, but of the Light of Christ in them ; then I say by your own Doctrine, that was no more in the North than in the South of England, and you must mean Persons by the Titles *Kings, Priests and Prophets.*

In F. B's Sheet, pag. 5. you say, *We believe that Christ in us doth offer up himself a living Sacrifice unto God for us, by which the Wrath of God is appeased towards us.* This seems to contradict our Lord's Saying, *I have finished the Work thou gavest me to do also.* On the Cross he said, *It's finished :* Also you contradict Hebrews 9. 25. *Nor yet that he should offer himself often.* Ver. 26. *For then must he often have suffered.* Ver. 28. *So that Christ was once offered to bear the Sins of many.* Now the Scriptures hold out to us that our Lord hath perfected for ever them that are Sanctified by that one and once Offering himself ; but your sayings do import that that once offering up himself did not appease the Wrath of God, but that he continues still offering up himself.

Also, observe how G. W. pursues his Quibbling Trade about the false Ministry in his 10th. page, he would persuade People those Hellish Names and Terms by them given to the Ministers, are only to false Ministers, and not intended as against them in general, and that from F. B's words, pag. 10. *They give those Names generally to all the false Ministry.* And F. B. goes on, saying in the next words, *And they account none true but themselves.* Therefore it's plain that F. B. did not intend as G. W. would by his Quibbling insinuate, that F. B. allows they were false Ministers they give those Names to ; says G. W. *Why is he offended ? have our Friends wronged the false Ministry ? What need he be so much concerned for the false Ministry ?* See how nimble George Ketch is to run away with what is not his due ; for F. B. does not believe (nor is it deducible from his Words) that all those you give your Hell-fetch'd Names to are false Ministers : and it's a great perversion in G. W. to make such a wrong Construction of F. B's Words, to cover their railing envious Spirit with. But although G. W. would make us believe they do allow some to be true Ministers, now pray let us see how charitable he is says he ; *there are divers true in Words :* There is no Ministers

nisters mentioned; so he may apply his *Divers* to any, as he pleases, He also allows them but little more Charity than what he cannot deny to the Devil, for he spoke true Words; but says *G. W.* *Who have a zeal of God in some measure.* I fear his measure of Zeal he allows them is as *Scanty* as his Charity is to them, which is but very little, if they either receive or pay Tythes; nay, for them among the *Martyrs* and *Puritans*, who *G. W.* pretends, were true Ministers: if they either received or paid Tythes; then you have sentenced them among the whole croud of *Christendom*, as *Deniers of Christ*, and marked them for *Antichrists*: Nay, as for them who are as you say, true in Words, how kind you are to them, let your dealing by *J. S.* and *J. W.* *J. R.* and *C. H.* who are of your Ministry, and agree with you in most Doctrines; but about your Church-Power and Government, those you accuse, abuse and treat, not only as not being true Ministers, but *Enemies to Christ*, as your 66 Bull, and other dealing towards them manifest, and your Abuses to them in publick Meetings. But hear what the great Apostle says, 267. *Them called Quakers the only Ministers of Christ.* Now all these considered, whether *F. B.*'s saying, *They account none true Ministers but themselves*, be not more likely to be true than *G. W.*'s denial; for there is Proof of *F. B.*'s Charge, but none of *G. W.*'s Denial, but his say-so. But let *G. W.* in his next let's know who they be they allow to be true Ministers besides themselves, none of the *Church of England*, nor *Presbyterians*, *Independants* or *Anabaptists*, they cannot be, for those of them that do not receive Tythes, do most pay it as *Inhabitants*. Also for *G. W.*'s Brethren Preachers *S. E.* who made that *Lye*, and said, *It was the Word of the Lord*; and others in the *Cage*, were they false Ministers or true! I never heard you sent out such roaring Bulls against any of them, as against *J. P.* yet greater cause of Suspicion that they were *instigated by the Devil*: but they came under your Laws, therefore must not be proclaimed Rebels, although they break God's Law. O the Partiality of *G. W.* and his Abettors is greatly wicked, thus by false Insinuations endeavouring to delude People, as in *W. S.* and *E. B.*'s Works, he can put in and leave out Words as best pleases them.

Also in pag. 29. *G. Whitehead* charges *F. B.* to have given them all the ill Names he can. But this Falsehood is not the first by many *G. W.* hath Printed; for he hath riot given them all those ill Names, in *G. W.*'s own Judgment First; nor those given to other Ministers in general by you, as cited in *New Rome*, pag. 11. and his Sheet pag. 4. Therefore *G. W.* by this so palpable Untruth, and so against his own knowledge have proved himself to be false, for his thus affirming that *F. B.* hath given them all the ill Names he can, must be on purpose to de-

ceive as well as against his own knowledge; therefore an Untruth in the highest degree, and if nothing else but this were proved against him, he hereby hath manifested himself, as *St. John* saith, *to be of the Devil*. Now here is more than *cause of Suspicion or Jealousie*, for here is plain proof; and if the rest of the Governours do not *testifie* their *disunion with him*, and *utterly disown* these Untruths and Wickedness of his, until he as *publickly condemn* them, then you are respecters of Persons, and so breakers of Christ's Commands.

Also *G. W.*'s complaint against *F. B.* pag. 31. for upbraiding them about paying towards the War, it's like the rest of his Inchantments to deceive his Reader; for it's not the paying he accuses you for, but to manifest how you interfere and contradict your selves: for it's the not paying he blames you for, and having discovered your weakness therein, that gauls your proud Spirit, which you to cover your selves, would deceitfully insinuate into the Reader falsely that *F. B.* upbraids you for paying your Taxes; nay, *G. W.* is so wicked as to endeavour to delude the Reader that *F. B.*'s discovery of their Errours affects the Government. Would not *G. W.* be thought that himself and Abettors be at least some part of the Foundation of the Government, he renders it of such dangerous Consequence to stir them, as in pag. 30. *G. W.* insinuateth the *Protestant* Interest and Government may be damaged by *F. B.*'s detecting and accusing them: but I think these Contemptible Expressions and Hell-fetch'd Names of theirs, of our Lord Jesus his Person, and the Holy Scriptures, and *Protestants* in general (especially the Ministry) as also that universal Sentence against all who pay Tythes, as *Deniers of Christ, and Antichrists*, as before mentioned, are a greater Reproach, and more hurtful to the *Protestant* Interest, and the Government, than *F. B.*'s charge & discovery of them, and indeed more deserve to be taken notice of, and testified against by all *Christian-Quakers*, and others: For this difference is of concernment to all *Christians* (especially *England*), because we pretend to the best Reformation and highest Manifestation, therefore to be taken notice of, and determined by the most experienced, ablest and chiefest of the several Societies of *Protestants*: for to me there seems more cause of Suspicion of Idolatry and Contempt of Christ in these undervaluings of the Person of our Lord Jesus, and exalting their Light or Spirit to be *the very Christ of God*. I say these give just cause of inquiring into, as the whole Congregation of *Israel* did, when they heard that their Brethren had built a great Altar on the other side of *Jordan*, *Josh. 22*. And although my stile be too low and barren for such a divine subject, yet I am willing as the poor Widow, to cast in my Mite; and with the poor Blind Man, confess to our Lord Jesus (who hath been good to me) although I be as he was, cast out of the Synagogue.

Also it's worth observing *G. VV's* evasive way of answering *F. B.* about his Partiality in the *Pensilvania* difference, *G. VV.* endeavours to persuade the Reader that *F. B's* exception against him; is because *he cannot condemn Persons absent*, pag 40, and 41. or because he does *not name Persons*; therefore says *G. W.* *He flouts.* But that which *F. B.* complains of, is *G. VV's* Partiality and Respecting Persons in reflecting on *G. K.* (although he does not name him; yet he plainly shews his hatred to him for his Testimony to our blessed Lord Jesus his outward Appearance) as appears by his blaming his Printing and Exposing; also taking so much pains to confute the Errour about the Revolutions on Suspicion that it's *G. K's* Opinion, although he does not own it, and *G. VV's* so endeavouring to excuse and cover *G. K's* Opposers and Persecutors, and their Errours, terming the matters in difference but *pretended Fundamentals*; when as it's for preaching Jesus Christ as outwardly manifested to be believed in, that *G. K.* is accused falsely, to Preach two Christs: yet for this false and blasphemous Charge, *G. VV.* can slightly pass over (only say *it's not two Christs, but one*) and all their blasphemous Contempt of our Lord Jesus, and Persecution of *G. K.* as may be more largely seen in the sundry Accounts, especially the Tryals of *G. K.* &c. from *Pensilvania*; this I say *G. W.* takes little notice of, but most of his Partial wicked Work in that little Pamphlet, is to blame *G. K.* and excuse and coyer his Persecutors: speaking of Christ's Body, says *G. W.* pag. 5. *the same Christ therein Crucified.* So that it was not (by his Doctrine) Christ they scourged and laid Hands on, but a Body in which Christ was; for they did not lay hands on that within the Person of our Lord Jesus, but on his Body and Person; it's this wicked excusing the Guilty, and condemning the Innocent *F. B.* blames *G. W.* for, and not as he falsely says, because he cannot condemn Persons absent; for *G. K.* was as absent as his Persecutors, yet he can and hath condemned him plain enough, and excused his Persecutors: and *G. W's* Partiality in respecting of Persons, besides his covering their Contempt of our Lord Jesus, is so great, that it deserves a larger discovery than is here convenient; for that Pamphlet of *G. W.* pretending to clear them from the Divisions in *Pensilvania*, is so partial, that I intended to Print against it, but for some reasons have for present forbore, but put the Introduction intended for that, to this.

But because you so deny *F. B's* charging you as denying Jesus of *Nazareth*, I shall here insert some Scripture-Testimonies to him, and your contemptible Expressions of our Lord Jesus in opposition thereto.

Scripture-

Scripture-Testimonies to the Person of our Lord Jesus.

Luke 1. 31. *Thou shalt bring forth a Son, and shalt call his Name Jesus.* ver. 35. *He shall be called the Son of God.* Ver. 43. *That the Mother of my Lord should come unto me.* Luke 2. 11. *Unto you is born a Saviour.--* *You shall find the Babe lying in a Manger, and wrapped in Swaddling Clouts.* 16. *And they found the Babe lying in the Manger.* 26. *It was revealed unto him (Simeon) by the Holy Ghost, that he should not see Death before he had seen the Lords Christ--* *Then took he him (i.e. the Child Jesus) up in his Arms, and said, Now let thy Servant depart in Peace according to thy Word, for mine Eyes have seen thy Salvation, a Light to lighten the Gentiles, and the Glory of thy People Israel.* Luke 24. 39. *A Spirit hath not Flesh and Bones as you see me have:* *He shewed them his Hands and his Feet, and they gave him a piece of broyled Fish, and an Honey-Comb, and he did eat before them--* *And he led them to Bethany, and while he blessed them: he was parted from them and carried into Heaven.* Acts 1. 9. *While they beheld, he was taken up, and as they looked stedfastly towards Heaven as he went up.* 11. *The same Jesus which is taken up from you into Heaven, shall in like manner as you have seen him go into Heaven.* 2. Ver. 22. *Jesus of Nazareth, a Man approved of God among you, ye have taken and by wicked Hands have slain and crucified, whom God hath raised*

up—

Expressions in Contempt of Christ's Person.

F. B's Your imagined God beyond the Stars, and your Carnal Christ, is denied, to say this Christ is God and Man in one Person is a lye. G.F. 250. *Thou sayest thou art saved by Christ without thee, and so hast recorded thy self a Reprobate.* F.B's Sheet, pag. 5. *They that be false, preach Christ without, and bid People believe in him as he is in Heaven above, ibid. that of God within us is the only Foundation, we know it's Christ, and being Christ it's only and principal for that which is only admits not of another, and is greatest in being; and thus we know Christ in us the only Principle.* New Rome, pag. 30. *Christ's Flesh is a Figure.* F. B's Sheet, pag. 3. *The very Christ of God is within us.* pag. 28. *Nothing that was Mortal was called Christ.* F. B. pag. 24. *There was the outward Garment and the inward Life: we can NEVER call the Bodily Garment Christ.* F. B. p. 28. *which was the appointed Saviour chiefly, and in the first place, the Body prepared, or he for whom the Body was prepared: for that which he took upon him was our Garment, even the Flesh and Blood of our Nature, which is of an earthly, perishing Nature.* p. 28. *Is not the Anointing called Christ where ever it's found? Doth not the Name belong to every Member as well as to the Head.* H.P. 27. *The Apostle gave them the Name Christ together with him, i.e. Christ,* pag. 29. *If by the Body of Flesh that Christ*

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bad

up—because it was impossible he should be bolden of it (i. e. Death) 39. David knowing that of the Fruit of his Loins according to the Flesh, he would raise up Christ—He spoke of the Resurrection of Christ; neither did his Flesh see Corruption. 32. This Jesus hath God raised up. 36. God hath made that same Jesus whom ye have crucified both Lord and Christ. 3. 13. The God of our Fathers hath glorified his Son Jesus, whom ye delivered up and denied—When Pilate was minded to let him go, 14. But ye denied the Holy One, and desired a Murderer to be delivered you, and killed the Prince of Life, whom God hath raised from the Dead. 4. 11. This is the Stone which was set at naught by you Builders, which is become the Head of the Corner; neither is there Salvation in any other. 5. 30. God raised up Jesus whom you slew and hanged on a Tree, Him hath God exalted to be a Saviour. 7. 52. Which shewed of the coming of the Just One, of whom you have been the Betrayers and Murderers. 55. He looked up into Heaven, and see Jesus on the Right hand of God. 10. 38, and 39. Jesus of Nazareth, whom they slew, and hanged on a Tree, &c.

had, he mean his Church, which was the Body of which Christ was Head, then I am one with him for his having that Body (i. e. his Church) after his Ascension, I never denied, and such a Body we own Christ had after his Ascension. Also one saying to G. F. Christ is without his Saints, as to his Bodily Presence. G. F. in contradiction Answers, How then are they of his Flesh. 212. G. F. says to his Opponent, Thou sayest Christ does not dwell in them Personally. In answer says G. F. Doth not Christ dwell in his Saints, as he is in the Father? 247. One saying that it's false to say Christ's Person is in Man. G. F. answers, Which is as much as to say, none are of his Flesh and Bone. 248. Also one saying the Saints Bodies, are not Christ's Body. In contradiction says G. F. How are they Christ's Flesh and Bone? 249. T. M. says, That Jesus Christ is Personally absent from a Believer: To this says G. F. If he, i. e. Christ say, I in them, and they in me. So not absent, pag. 129. All These are undervaluing that Holy Person our Lord Jesus.

Here follow some of G. W's Brother Preachers in Pennsylvania their Doctrines, as I find them charged in the Printed Accounts from thence, who persecuted G. K. because he opposed them. Faith in Christ without us, as he dyed for our Sins, not necessary to Salvation: Own no Man Christ Jesus as Mediatour in Heaven without, but the Grace of God within. All these and many other (too much to insert here) Expressions of yours are Contemptuous to the Person of our Lord Jesus of Nazareth, contradict those Scriptures which are set against your Doctrines which testify to the Person of our Lord Jesus of Nazareth, and not only

to something in him (as *G. W.* does) But he as a living Person, Body and Soul, was raised, and is ascended into Heaven, as *Acts* 13. 36. *David saw Corruption, but he whom God raised again, saw no Corruption. Through this Man is preached unto you Forgiveness of Sins.* It's evident the Testimony of the Scriptures, is to that Man or Person Jesus, because the Apostle does argue from *David's* being buried, and seeing Corruption, and not being ascended. Now *David's* Soul is ascended, and did not see Corruption, but it's his Bodily Person the Apostle meant and the Prophets, when they said, *Thou wilt not suffer thine Holy One to see Corruption.* Also *Luke* 35. *That Holy Thing which shall be born of thee, shall be called the Son of God.* Also our Lord himself, *John* 36. *Say ye of him whom the Father hath sanctified, and sent into the World, Thou blasphemest, because I said I am the Son of God.* Now the Almighty Power need not, nor could not properly be said to be Sanctified, but it was that divine holy Person, which you under the contemptible terms undervalue: and as the *Jews* were charged to have denied and killed Jesus, and chusing a Murderer. So in that sense may you also be charged with denying him; for it was his Person they denied, and it was the Person *Barrabas* they chose: and it's this Person, Jesus, *Is. Penington* terms *Bodily Garment*, and says *he can never call Christ*; and that *G. F.* *Reprobates*, for confessing Salvation by; and it was the Man, or Person, Jesus, they hanged on the Tree: for, the Anointing, the Life, they could not with their wicked Hands so deal by. But the Anointed, the Sanctified, it's he is ascended: And *G. W's* Evasion, in his 38th. and 39th. Pages, about *J. C's* Words, is not sincere; for it's evident, that *J. C.* did not allow our Lord Jesus Personal Being. For *J. C.* says, *Personal Being of Christ is not Scripture*: And further says *J. C.* *If Faith be exercised in a Personal Being of Christ, it's exercised upon Imagination*; and that you may be sure it's *J. C's* judgment, he adds, *which is very true.* Nay, *G. W.* in his little Book, pag. 5. does implicitly deny his Bodily Ascension, and in order to that begins that *Christ's* Body that was crucified, was not the Godhead. And says *G. W.* *the same Christ that was therein Crucified, Ascended.* Here first *G. W.* begins to represent the Person of our Lord as mean as he durst; for it was not the *Flesh, Garment, or Body* without the Life and Soul that they crucified, but the living Person, and it's him they so contemptuously undervalue, and can never as *Is. P.* says, call *Christ*; nay, here *G. W.* himself in pursuance to *Is. P's* Doctrine, cannot call him *Christ* which was laid Hands on wickedly by the *Jews*, and by them denied, him *G. W.* cannot afford to call *Christ*, but the same *Christ* that was therein crucified, ascended; so divide *Christ* from the Person of our Lord Jesus of *Nazareth*: But although that Body, as distinct from the Life and Soul, was not the Godhead, yet it's said, *the Word was made Flesh*, and that very
Body

Body of his was not propagated by mankind, but by the Power of the Most High, and therefore termed the most *Holy Thing, the Son of God, and thy Holy One*: for it was the Bodily Resurrection and Ascension of Christ the Prophet prophesied of, and the Apostles witness to, *Acts 2. 13.* which is by *G. W.* and his Abettors so contemptibly undervalued: and I wonder *G. W.* is not ashamed to say as he does, *the Body not denied the Name Christ*, pag. 23. But does not *J. P.* plainly deny it, by saying, *We can never call that Christ*: nay, *G. W.* himself in his little Book, does not allow the Name to him the Person our Lord Jesus, but says, *The same Christ that was therein crucified, ascended*: hereby not allowing that Person Jesus to be ascended, according to the Prophets and Apostles Testimony, *Acts 2. and 13.* Also it's farther evident that *G. W.* does all he durst to undervalue the Scriptures, and the Person of our Lord Jesus in that little Book, pag. 10. where *G. W.* under pretence of Charity to Pious Gentiles screws in a way to Salvation without Christ's outward Coming, and Suffering, and Resurrection, and Ascension, being known and believed, as in Scripture. I confess Charity is good, but it's to be feared Charity to Pious Gentiles is not *G. W.*'s intent here, considering their universal judgment, and other many harsh Sentences against *Christendom*, besides themselves; nay, how they have as Rebels and Enemies to God treated several of their own Ministers, because they disown their Church-Power. How comes *G. W.* into such a charitable temper to the Pious Gentiles? If not that under the pretence of Charity, he may undermine the Authority of Scripture, and therein the Testimonies to our Lord Jesus of *Nazareth*: for there are other and better ways of demonstrating kindness to the Gentiles, than so secretly to undermine the Christian Religion, viz. for *G. W.* (as the Apostles did) to Preach among them Gentiles Salvation through believing in our Lord Jesus. I say, had *G. W.* taken the same course, then one might have thought his Charity had been true Christian Charity, and not pretence. But further considering, that God is a God of Mercy, and will have Mercy where he will, and requires improvement of no more Talents than he gives, and does not expect to Reap where he hath not Sowed: There are other and better ways to manifest Charity to the Pious Gentiles, and not to undervalue the Scriptures, and the knowledge of our Lord Jesus, as outwardly manifested: for by *G. W.*'s insinuation, is implied that the Apostles Sufferings for testifying to, and of Jesus of *Nazareth*, Sufferings and Ascension, was not of necessity.

Nay, I think, had *G. W.* had that kindness for the Scriptures and their Testimony to and for Jesus of *Nazareth*, as he pretends, or as he hath for the contemptible Expressions of and against him, he would have been as modest in his enquiry about the Salvation of those Pious Gentiles,

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as he pretends to be about the change of our Lord's Body, pag. 5, 6. He affirms it was changed (that is for his purpose, and to correspond with *J. Coale* and *G. F.* that will not allow Christ any Personal or Bodily Being, but his Church or Members) *But how* (says *G. W.*) *and what manner of Change, is too wonderful for Mortals to conceive, more meet for Angels to see, the Scriptures are silent therein, we are not curious to dispute it, nor esteem it necessary to make our selves wise above what is written.* Now *G. W.* had shewn more Kindness to the Scripture-Testimonies, to our Lord Jesus; if he had, by some such humble Submission of the Knowledge how the Lord's Mercy in Christ Jesus is shewn to those pious Gentiles in their Salvation, than endeavoured to make a Breach on the Christian Faith, and Authority of Scriptures; and I do conclude, that his Pretence of Charity to the pious Gentiles; also, of Modesty, in not enquiring into the manner of the Change of our Lord's Body; I say, both these Pretensions were fallacious. For, as appears further by the Account from *Pensylvania* (which *G. W.* was not ignorant of) *G. K.* does affirm, pag. 4. That *Christ's Body that was Crucified, is in Heaven, and not changed in Being or Substance, but in Manner and Condition.* This is plain, and honest Dealing, not like *G. W.*'s Quibbling.

Now *G. W.* might and ought to have owned or confuted this; but he does not own it; because then he would contradict his Brethren: and he could not by Scripture confute it, therefore pretends Modesty; but is not so modest, but insinuates as much Contempt to our Lord's Person as he dares do: neither is the Scripture so silent in this Point as *G. W.* would make us believe; for the Apostles do witness to the same that was slain by wicked Hands, the very Body, or Person; as is evident from the Apostle's alluding to *David's* seeing Corruption: by which is meant his Body: For says the Apostle, *His Sepulchre is witness unto this day;* that is, the Place of his Body; but the Holy One saw no corruption, referring to the Body of Jesus. Saith the Apostle, *David is not ascended.* But this Person, Jesus, did, in the sight of his Disciples, ascend into Heaven; and the same Jesus shall so come, and *Stephen* see him in Heaven. All this implies, (That his Body is not so changed, as not to be the same,) but only in *Manner and Condition.*

And that *G. W.*'s Deceit, in his pretended Modesty, about the Change of Christ's Body, may more plainly appear, let it be noted, That there is more in these Scriptures, mention'd *Act. 1. 2. 13. Chapters,* concerning the Ascension of that very Body of Jesus, and much more plainly proved, than there is for those pious Gentiles that *G. W.* mentions, and would, by his cunning Insinuations, have to be Christians: And thereby, as *G. F.* says, *record them as Reprobates, who are saved by Christ Without;* but makes something *Within, the Only and Principal,*
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and to admit of no other. Hereby overthrowing all the Scripture-Testimonies to a Personal Jesus of *Nazareth*; let him by with contemptible Names, can never call *that* Christ. And although the word *HIM* be not used, but the words *It*, and *That*; yet it's evident, 'tis Him, even that Man, or Person, Jesus, that you intend thereby: and your Denial is evasive and fraudulent, taking Advantage from the Variation of some Terms; therefore you say, *Never so believed, as charged against us*. Why? Because you say, *Matthew, Mark, Luke, John*, and *F. B.* say *The Holy Scriptures*; *F. B.* says as *properly* your words be as well; *F. B.* says, *The Gospel*; your words are, *Their Gospel*. Much of *G. W.*'s disproving of *F. B.*'s Charge, lies in the Circumstantial Words, and not in the Substance; and if you, by your subtil Evasions, be not guilty of plain, down-right, in Terms, denying our Lord Jesus of *Nazareth*; yet you are guilty of high Contempt of Him, the *Scriptures* and *Governors*, and *Ministers* in general of all Perswasions besides your selves. More especially the Church of *England* you have, to a most Unchristian degree, defamed with wicked Hell-fetch'd Terms. All this ought to be disowned, and testified against by all Christian *Quakers*; and it's a Scandal to you to so excuse and cover them. Consider your Partiality, in Printing against *J. P.* under a fallacious Pretence of *Suspicion of Jealousie*, because Contempt was shewn to your Pamphlets that your Pride could not bear; and to vent your Malice, the Scripture was your Pretence.

I appeal to the Impartial Reader, whether from those Expressions excepted against by *F. B.* in his *New Rome*; and in his Sheet to the Parliament, and herein mentioned, whether, I say, there be not great cause and ground for Suspicion, that you condemn and slight our ever Blessed Lord Jesus, the *Scriptures* and *Governours*, in all the Three Estates, and more especially the Church of *England* in general; and *G. W. &c.* are those false Teachers foretold of by *St. Peter*, as is manifest by the capital Crimes they are proved guilty of; and their Spirit cannot be that Spirit of Christ the Apostles had, who said, *Being defamed, we intreat*: But contrariwise, *G. W. &c.* they do not Intreat, but Defame, as is proved, *pag. 9.* Therefore if you will still have *G. W.* to be an *Angel*, he is but a fallen one; and I shall conclude these *Animadversions* with one of *G. W.*'s own Brothers Insinuations, in Print, against *T. C.* A more malicious Defamation cannot be uttered in so few words; but being their own, I may send it home to themselves, *viz. This innocent Paper is writ to tell others (G. W. &c.) that know you not so well as your Neighbours do, what you are, and what your Practices have been; for peradventure they may think you, by your fair Words, to be what you are not; and is it not pity, but such should be better informed.*

T.C.

FINIS.

